DOCUMENT RESUME

ED 180 885 SO 012 253

AUTHOR Swanson, Jon; Olson, Margarete
TITLE Ethnic Heritage Studies Pertaining to Arabic Culture: Six Teaching Units for Secondary Schools.
INSTITUTION Livonia Public Schools, Mich.
SPONS AGENCY Office of Education (DHEW), Washington, D.C.
REPORT NO 549AH70172
PUB DATE 78
GRANT G007701265
NOTE 148p.; For a related document, see SO 012 254

EDRS PRICE MF01/PC06 Plus Postage.
DESCRIPTORS *Arabs; *Cultural Awareness; Cultural Background; Educational Objectives; *Ethnic Studies; Immigrants; Islamic Culture; Learning Activities; *Middle Eastern Studies; Non Western Civilization; Political Issues; Religious Factors; Secondary Education; *Social Studies Units; United States History
IDENTIFIERS Ethnic Heritage Studies Program Act

ABSTRACT

Six social studies units are presented to help secondary school classroom teachers introduce students to Arab American culture. A major objective is to make students recognize the many contributions made by the Arabs to the development of the United States. In the introduction, Arab Americans are identified as people in the United States who identify with Arabic speaking ancestors. Units focus on the family, geography of the Middle East, Arab history and its contribution to the West, immigration, Islam, and economic/political Arab/Israeli conflicts and oil. Activities involve students in reading and discussing selections from books, viewing films, role playing, taking field trips, constructing a family tree, map and globe projects, and vocabulary exercises. Topics investigated by students include: How do Arab families arrange mate selection? What is the bedouin life like? What American foods have a Middle Eastern origin? How are Islam and Christianity similar? and What are the driving forces of Arab nationalism? For each of the units, information is presented on background, resources, materials, objectives, teacher background reading, activities, time required, and teaching strategies. Also included are a resource directory, background information on North American images of the Middle East, and general instructions to teachers on using the units. (DB)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED180885

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

Ethnic Heritage Studies Pertaining to Arabic Culture

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
Donald E. Fredericks
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

Six Teaching Units for Secondary Schools

SO 012 253

Developed by the Livonia Public Schools School District
with a Grant from the U.S. Office of Education

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

Donald E. Fredericks

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

SIX TEACHING UNITS FOR SECONDARY SCHOOLS PERTAINING TO ARABIC CULTURE

ETHNIC HERITAGE CURRICULUM MODEL

U.S. Department of Health, Education and Welfare
Office of Education
Grant Number G007701265
Project Number 549AH70172

Prepared under the Direction of
Jon Swanson and Margarete Olson
October, 1977 through December, 1978

SP 012 253

Department of Community Education Services
Livonia Public Schools School District
15125 Farmington Road
Livonia, Michigan 48154

CONTENTS

Preface		v
Foreword		vii
The Arab American Experience		1
North American Images of the Middle East		4
Strategies for Using Teaching Units		19
Family		20
Geography		31
Arab History and Its Contribution to the West		59
Immigration		68
Islam		75
Issues		84
Appendix A:	Cinematic Guide to the Middle East	98
Appendix B:	Organizations (and Contact Persons) for Information on the Middle East	111
Appendix C:	Local Businesses	113
Appendix D:	National and International Organizations for Information on the Middle East	116
Appendix E:	Knowledge and Attitude Surveys	119
Appendix F:	Teacher Evaluation Form for Ethnic Heritage Materials	129

PREFACE

The Livonia Ethnic Studies Program which produced this volume is indebted to a variety of people and institutions. First, we would like to thank Isa Hasan and Alan Amen of the Arab community who initiated interest in ethnic studies, and Rae Ann McCall who served as State and Federal Program Specialist, and successfully applied for the Title IX grant which has funded the program.

Major responsibility for the direction and product of this project has been that of the Ethnic Heritage Program Specialist, Jon Swanson. Without his background, knowledge, and insight, the conduct of program activities reflecting the essence of Arabic culture would have been exceedingly difficult.

A number of people in the Livonia school system have been especially helpful throughout the program. Margarete Olson contributed significantly as an author of one of the units of instruction and as editor and consultant throughout the final stages of the project. Ken Cogswell of the Curriculum Department has been consistently supportive, and we are appreciative of his help. We have, also, benefited from the advice of Harriet Shogan. The media center at Churchill High School has been most helpful. Its director, Bill Pate, showed an early interest in the program and went out of his way to contribute to its success. Jim Karoub of Franklin High School has been consistently helpful to the program since its inception. His interest, support, and involvement have gone far beyond the requirements of his job. We are grateful to the teachers who participated in workshops and to William Hahn, James English, and Michael Hughes for preparing the units in this volume.

This program could not have been successful without the help of professionals outside the program, as well. Among these Clark Bisnett, Dr. James House, and Dr. Barbara Aswad were especially helpful.

Finally, we would like to thank the following people in the Livonia Arab community for their advice and support: Fa George Shelhoub, Hussein Karzun, Tahir Mansour, Musleh Abbas, Aisha Ramlawi, Fred A. Harb, Raji M. Rammuny, and Karim Ajluni. Special note should also be made of the continuing interest and support of the Ramallah Club of Detroit.

Donald E. Friedrichs, Ed.D.
Project Director

FOREWORD

The curriculum package contains a selection of materials to familiarize the reader, whether teacher or administrator, with background information, curriculum ideas, and resources for teaching about the Middle East.

The Arab-American Experience and the North American Images of the Middle East are included to develop an awareness and define the need for a re-examination of policies and practices currently in palce in our society and our textbooks.

The six units contain suggestions for classroom use. Resources are listed for films, organizations, businesses and information agencies.

The surveys were used in testing the units and may be adapted by school systems for evaluating their students knowledge and attitudes toward the Middle East.

THE ARAB AMERICAN EXPERIENCE

Arab Americans are people who identify with Arabic speaking ancestors. They may derive from many different Arab countries which extend all the way from the Atlantic coast of North Africa to the rugged Zagros mountains of East Iraq. Most Arab American, however, have come from Lebanon, Syria, Palestine, Iraq, Jordan, or Yemen. Almost all of them were farmers or urban dwellers; none were bedouin, which is the name for the sheep and goat or camel nomads who live in the deserts of the Middle East and account for not more than 5% of the region's population.

Arab Americans may be of a number of different faiths. The largest group is Christina. Christina communities in the Middle East date from the time of Christ and may be either Catholic, Orthodox, or Protestant. Although Moslems form a minority of the population of Arabs in the United States, they are the majority in the Arab world where they are divided into a number of sects much as are Christians. There are also Arabs of the Jewish faith.

ARAB CULTURE AND HISTORY

The Arab historical and cultural tradition has developed independently from that of the West, although there has been more cross fertilization between the two cultures than is generally realized. Arab cultural domination of the Middle East can be traced from the 7th century A.D. In large measure, this cultural tradition is associated with Islam and the prophet Mohammad. Adherents of the Islamic faith are called Muslims. They believe that God (Allah in Arabic) revealed his law directly to the prophet Mohammad through the angel, Gabriel. The Koran is, thus, literally the "word of God." Islam contains many Christian and Judaic elements and recognizes all of the prophets. Indeed, in the Middle East, it is correct to speak of the Judeo-Christian-Islamic tradition. Under the banner of Islam, the Arabians spread from the Arab peninsula north into the predominately Christian areas of Syria and Iraq, west into Egypt and North Africa, and even into Spain where they remained as late as 1492. Many people in these areas who had previously spoken Aramaic, Greek, and other languages adopted Arabic, and many became Muslims as well.

Arab culture enjoyed a florescence during the period known as the Dark Ages in Europe. Indeed, much of the so-called "Western Tradition" was kept alive by Arab scholars. This is especially true of classical and Roman literature, which in some cases was lost to the West which became reacquainted with it through Arab translations. Neo-Aristotilian philosophers like Ibn Sina and Ibn Rushd had a great impact on medieval European scholars such as St. Thomas Aquinas, St. Augustine, and others. In fact, there was a time when the intellectual language of much of Europe was Arabic rather than Latin.

In the 15th century, the last remnant of the Roman empire, Constantinople, fell to the Muslim Turks, who soon claimed much of western Europe, as well as the entire Middle East, in their domain. Turkish domination of the Arab world

continued through the end of World War I when the area was "liberated" to become part of the French and British empires. European economic penetration of the region had preceded direct political control, however. In the 19th century, mass produced European manufactured goods, especially textiles, were brought into the area and exchanged for locally produced raw materials. From 1825 onward, Egypt's economy became increasingly geared toward the production of cotton for the mills in Manchester, England. In Lebanon, a silk industry developed in response to the demand of factories in Lyon, France. The dependent character of the Arab economy was thus established early, and for the most part, continues to the present day.

MIGRATION

The immigration of Arabs to the United States is closely linked to the colonial experience. Migration from Lebanon, for example, was greatly stimulated by the collapse of the silk industry in the late 19th century. The establishment of the British colony at Aden in 1839 was an important event in the history of Yemeni migration. The colony attracted peasants out of the mountainous hinterlands, and soon became a springboard for Arab migrants who established colonies in southeast Asia, Britain, France, and the United States.

Palestinian migration was also affected by colonialism. The opening up of Palestine to Zionist settlers subsequent to the establishment of the British Mandate led to the displacement of Arab sharecroppers and a general disruption of life in the region. Consequently, many people came to the United States. The migration trend was further intensified in 1948 when war led to the seizure of Arab lands by the newly created state of Israel. Occupation of the West Bank, Gaza, and the Sinai in 1967, encouraged still another wave of emigration from the region which continues to the present time.

In addition to circumstances prevailing in the sending societies, conditions in America were also an important factor influencing migration. Although a few Arabs probably came to the United States prior to the Civil War, most arrived on these shores during periods of rapid industrial growth, such as those in the late 19th century or after World Wars I and II. This migration is still going on, and in recent years has intensified because of the civil war in Lebanon and the occupation of still more Arab territory by the Israelis. It should be noted that almost none of the Arab migrants came from oil rich countries like Saudi Arabia.

OCCUPATIONS

The occupations adopted by these newcomers depended on the economic circumstances prevalent at the time of the immigration. A few of the earliest migrants were able to homestead land in the Dakotas, Kansas, Nebraska, and

Oklahoma. Still others became peddlers, selling cloth and notions to Germans, Czechs, and Scandinavians who had arrived in the Middle West a little earlier and became farmers. Many of these peddlers after a time became the owners of small stores. Indeed, retailing, especially through small grocery stores, has been an important occupation for Arab-Americans in many parts of the country. Immigrants to Pennsylvania and West Virginia worked in the coal mines or became small businessmen. Immigrants to Detroit often found work in the auto factories.

Recent Arab-American migrants have tended to follow similar lines of work. In Detroit, Arab-Americans tend to find work in the auto industry or as small retailers. Significant numbers also work in service industries and shipping. A university educated minority have entered the economy as doctors, lawyers, teachers, and engineers.

The American experience has not been without its problems. Discrimination and social prejudice have been the lot of many immigrant groups in the United States. Substantial recent migration coupled with the fact that Arab countries have frequently found themselves at odds with United States policy has intensified anti-Arab prejudice in America. Such prejudice is even echoed in the press which feels free to print stereotypes of Arabs until challenged publicly or in court.

Still America has been good to many Arab-Americans who have been successful as entertainers, politicans, scientists, and businessmen. Arab-Americans, while often disagreeing with United States policies, are grateful for the opportunities she has offered them.

The following is extracted from the publication "The Image of the Middle East in Secondary School Textbooks," published by the Middle East Studies Association of North America, Inc. Copies of the work in its entirity may be ordered from MESA, Headquarters and Secretariat, New York University, Hagop Kervorkian Center for Near Eastern Studies, 50 Washington Square South, New York, New York 10003. The cost is $1.00.

PART I

NORTH AMERICAN IMAGES OF THE MIDDLE EAST

For sometime, scholars have recognized that secondary school textbooks in the United States and Canada often convey an oversimplified, naive, and even distorted image of Middle Eastern cultures, history, and politics. At its annual meeting in 1971, the Middle East Studies Association (MESA) charged an eight-member "Committee on the Middle East Image in Secondary Schools" to review secondary school textbooks to determine whether the Middle East is being dealt with adequately, and whether such treatment is free of bias and mistaken information. Representing a wide geographical distribution in the United States and Canada, and working through local school districts, the Committee members reviewed more than eighty world history, social studies, and geography textbooks.

Based on these findings, this section describes some typical distortions of selected secondary school social studies and geography textbooks from the United States and Canada. The prevalence of error and stereotyping in textbooks demonstrates that teachers must be made aware of possible bias in their own views of the Middle East, that authors should present precise, balanced information, and that publishers should consider providing inexpensive, updated supplementary material or standard textbooks, relying on Middle East experts where textbook authors lack the scholarly background demanded for the specialized and often complicated subject.

I. The Geography of the Middle East

Secondary world history and social studies texts generally demonstrate high standards of geographical correctness, exhibiting general excellence and accuracy of maps. (This is especially true of Mazour and Wallbank.) One problem for geographers-- and hence for students--is a satisfactory definition of the boundaries of "The Middle East." Students may be confused by a standard geography text, The Middle East and South Asia (Cleveland) which includes neither Libya nor Egypt, two countries very much in "Middle East" news in recent years. Problems may arise when students open one text which emphasizes the political "Middle East" encompassing

only the Eastern Mediterranean (e.g., Allen) and another which emphasizes "Dry World Cultures" which stretch from Mauritania in West Africa to Afghanistan (Wann). One cannot argue with an author's right to emphasize different aspects of the region, but such variety points out the need for teachers to be aware of possible confusion.

Another, more important, source of confusion comes from the amount of textbook space devoted to certain unessential, if colorful, aspects of life and culture in the Middle East. For example, the deserts of the region, though wonderfully photogenic, provide an unrealistic, sometimes romanticized impression of the peoples who live there. Authors almost invariably describe Arabs as nomadic people, often with photographs to support the stereotype. One seventh grade text, in which the Middle East is discussed on two-dozen pages, devotes ten pages to deserts and camels, four pages to the life of nomads and oasis towns, five pages to the study of Islam as a religion, three pages to "modern living in the dry world" (which is the author's first real analysis of the life-style of most of the people of the Middle East) and one-third of a page to "progress" in the Arab world (Wann). Such an exaggerated emphasis distorts the reality and is likely to leave the impression in seventh grade minds that most Middle Easterners are nomads. A Canadian text asserts that the " ... hot sun and large expanses of burning desert made it easy for early Arabs to think of the gods as remote, awesome beings with little mercy" (Lavender, p. 281) which seems to draw unwarranted religious inferences from a very limited data supply. The result of such emphasis on the "local color" of the desert, or speculation on the early religion of nomads, and not on the almost incredible skill needed to exist there, conveys to the student the same lack of reality and appreciation of the value of the desert as the landlubber who views the ocean as bleak, forbidding, and therefore useless. The seeming impenetrability of the deserts is accentuated in a Canadian text which views the Sahara as "... a far more effective barrier dividing Africa into two parts than the Atlantic was between Europe and America" (Brown, 244), an assertion which minimizes the widespread trade routes which for centuries ties the sub-Saharan African regions with the Mediterranean.

Another serious error is the implied lack of human resourcefulness and ingenuity in most of the Middle East. Again and again, by text or by photographs, one gets the strong suggestion of the "backward" or "ancient" nature of the people who live in or near the deserts, particularly Arabs, pictured living on oases, or Afghan villagers shown on their way to a town in varying states of curious dress and riding on camels (Welty, p. 127). Problems of water supply and aridity concern many authors (e.g., the superior analysis

in Roselle, p. 708-721) as indeed they should, yet the Arab (or Persian or Turk) is seldom given credit either for ingenious medieval irrigation systems or for the application of western techniques in the modern period. When modern application of science in the Middle East is described, it is almost always exemplified by the state of Israel. One cannot argue that the Israelis should be ignored; they have truly turned "... former desert areas into productive lands" (Mazour, p. 788) but in this process they have by no means been unique, as is implied in many textbooks. Few authors mention the enormous capital investments in this tiny new nation, or the high percentage of the population with professional skills. Few balance the Israeli "Miracle in the Desert" with the equally significant facts that the Middle East and North Africa, taken as a whole, produce almost as much wheat as the United States; the Arab states, too, have established successful distillation plants and scientifically tapped underground rivers and artesian wells to find water for desert lands; or that Egypt's cultivable area will be extended more than a million acres when the water stored behind the Aswan Dam is utilized. An implication of one-sided scientific achievement is seen in a Canadian text wherein the author mentions "... 50,000 acres of Israeli coast land ... planted with orange and grapefruit trees" (Ryckman, p. 222) without mentioning that over half this acreage was originally planted before the 1947 Partition by Palestinian Arab growers. An important exception to such inaccuracy is the recent "Supplement" to a United States textbook in which the author tells of many economic developments in the non-Israeli Middle East, a most valuable dimension for teachers as well as students (Mazour, pp. 891-94 and 987-98).

II. The People and the Maldistribution of Wealth

If the desert is depicted as forbidding and the land inhospitable, the people of the Middle East in many texts appear degraded, sad (unsmiling in pictures), victims of systematic or chaotic oppression, and often helpless despite the incredible wealth in oil revenues.

Arabs are repeatedly pictured either as bedouins or millionaires. The texts tend to minimize or even omit mention of the large numbers of urbanized, middle class Arabs living in huge metropolitan centers such as Cairo or Beirut (Rogers, p. 778). Persians appear glorious (Welty, p. 213), Turks are cruel (Wallbank, p. 561), pagan (Magenis, p. 178), as well as fierce and fanatical (Habberton, p. 137). Besides looking like nomads, Arabs are bitter (Yohe, p. 408, Roselle, p. 711) or "wild warriors of Islam" (Hardy, a

Canadian text, p. 322). Surely it is true that instances exist in the Middle East of sadness and poverty, wealth, glory, cruelty, and fanaticism. The association of such traits with a nation, or an ethnic or religious group, however, is too stereotypic in many of these textbooks, and undoubtedly leads to the establishment or reinforcement of profound, long-lasting images in the minds of young students.

The maldistribution of wealth, though a terrible problem in the Middle East as in other parts of the world, is often mentioned in texts but seldom examined carefully. Oil, the most obvious economic asset of the area, "... has changed the lives of all the people in Southwest Asia and North Africa," says one author with slight hyperbole (Allen, p. 250). He does not explain how oil changes lives, to what extent the revenues have percolated to the masses, or the influence of Western governments on Middle Eastern politics through control of production and pricing mechanisms (before 1973).

Other authors emphasize the poverty of the tenant farmers (Wallbank, p. 704), the cities teeming with unemployed, while a few millionaires in flowing robes are chauffeured in expensive motorcars. An author describes Arab society as "... a tiny minority of extremely wealthy merchants and landowners (who) exist on one side and a hugh mass of destitute tenant farmers on the other ..." (Wallbank, pp. 703-704). The author might have balanced this by mentioning some of the successful land redistribution efforts in Arab states like Egypt, Syria, Iraq, and Algeria. These assessments of economic imbalance in the Arab countries appear backward and almost comical when contrasted with Israel, with its more balanced standards of living, its higher educational attainment, and because of its Westernization, its brighter future (ibid, p. 704).

Many of the texts strongly imply that Middle Eastern economic problems could be resolved by wholesale Westernization. They do this by describing the inhabitants as non-Western, quiescent orientals, inevitably bound to the past. Contrasts of rich and poor in urban settings imply that Middle Easterners lack Western compassion and planning systems, and are therefore hopeless. As one text puts it: "... at the edge of the city stand new chemical and cement plants--and slums made up of wooden shacks.... Dyers plunge bundles of wood into pots of dye...within sight of a new oil refinery" (Yohe, p. 411). The author makes no explanation of a possible technological unemployment in the local dyeing industry should a modern "Western" factory be established. The student assumes that if the Middle East accepts the West and its technology (in oil, agriculture, transportation) it will prosper as a matter of course.

Yet even acceptance of the West as the way of the future often provides no immediate solution to Middle East economic problems. Why have these countries remained so "backward"? Most texts describe the centuries of economic decline as part of the changes which occurred after the invasion of the Crusaders, Mongols, and Ottoman Turks (e.g., Ewing, 285-287). One author sees the modern Middle East led astray by Soviet influence. In a section entitled "Russian Influence in the Middle East Increases," he states, "no Middle Eastern country has gone as far as the USSR in taking ownership of industry and agriculture. But many of them have nationalized certain industries and have distributed land taken from rich landlords to the landless poor. In short, such countries have introduced modified forms of "socialism" (Platt, p. 691). The reader is not sure if the author dislikes or approves of land re-distribution, but the handicap of Russian involvement in Middle Eastern economy seems quite clear. Governmental supervision and control of important segments of Turkey's economy, possibly because the Turks have been successful, are seldom mentioned, but Gamal Abdul Nasser receives strong censure for nationalizing much Egyptian industry and the Suez Canal Company. Although in most textbooks Israel provides a useful benchmark for Western success, Israeli state-planning and close control of the economy (not to mention the communal farms) appear not as a move away from classical capitalism, but more as a pragmatic and quite successful socio-economic venture.

A comment should be made here of a pervading "tone" or "moral stance" which in many texts places Israel in a position ranked above other Middle Eastern, especially Arab, states. No authors assert Israel to be in fact morally superior, but rather they subtly convey political and religious biases which denigrate the Muslim world in general, and Arabs in particular. A Canadian text rather typically repeats the unproved assertion that Arab leaders "... in order to keep their people from looking at their own dire sufferings and problems ..." have deliberately focused hatred on Israel, and that the Arab leaders fear" ... if the Israeli way of life begins to influence their downtrodden people, they will lose control of them" (Swatridge, p. 351). Such simplistic reasoning and biases perpetuate prejudices. Equally oversimplified is the assertion that Israel refuses Arab peace overtures in order to pacify her domestic political pressure groups. Only by explanations of these conflicting issues can understanding take place in the secondary school classroom.

III. Cultural Bias and Ethnic Sterotypes

Many North American authors display a major cultural bias involving the Arab. Texts almost always portray the Arab's colorful clothes (often labeled "costume") and habitat: flowing robes, nomadic culture, a man living in the present but representing a dim (and in some cases, noble) past. In one high school text students learn "... there are mainly two ways (that) an Arab may earn his living ... as a farmer ... or ... a nomad" (Allen, p. 242). Thus a textbook tends to give authoritative support to the view of many secondary school students that the modern Arabs, 135 million of them, truly exist as sterotyped in TV comedies: dull-witted, backward, kaffiyeh-clad camel drivers.

But what of the Arab's past glories? Few texts describe much of the Arab century of expansion under the Umayyad caliphs (e.g., the superficial accounts in Kolevzon, pp. 522-23 and Mazour, 253-54). Many ignore this seventh century caliphate, beginning the historical account with the far more colorful Abbasids in ninth century Baghdad. In one text the author acknowledges that "Muslims conquered Palestine and held the Holy Land for many years ..." (Wann, p. 173). One might ask if by "many years" the author reflects the same kind of legitimacy of occupancy as would the equally correct phrase "almost a thousand years," particularly in view of present political controversy over the Palestine region. Arabs in another book actually receive more credit than justified for the expansion from France to China: "Arab warriors took one city after another ..." (Yohe, 129), a statement which omits the additional strength of many thousands of converts to Islam: Greeks, Jews, Berbers, Iranians and Turks. Some authors apparently have trouble visualizing the extent of the Muslim expansion to the east: in several texts medieval Islam comprised only three areas, with capitals at Baghdad, Cairo, and Cordoba (Mazour, 254; Platt, 148). The culture of the widespread Muslim civilization east of the Tigris River generally receives scant coverage in the texts. A Canadian author sums up sterotypically the "cultural summit" of the medieval Muslim world: "... the Arabian Nights with Sinbad, Aladdin, and Ali Baba; the Rubaiyat of Omar Khayyam" (Lavender, p. 358).

One hero of the Middle East emerges--Saladin--whom some authors portray as representing the highest expression of Islamic social teachings ("... the humanity, mercy, and generosity of the great Sultan Saladin ..." (in Welty, p. 203). Saladin was a "good" Muslim, thoughtful of his enemies, while other Muslims were "conquerors" (Yohe, p. 187). One text inaccurately calls him a

"Sultan of the Turks" (Welty, p. 204) when in fact he was a Kurd. A Canadian text has incorrectly described him as defending Mecca against Christian armies (Lavender, p. 343-51). Possibly, the author's descriptions of the "strong and gentle" Saladin (as in Yoke, p. 187) may reflect a religious bias, with Saladin used as a counterpoise to offset the alleged immorality and rudeness of other Muslim warriors.

Some authors explain the political manifestations of medieval Islam in very negative terms, tending to ignore the many positive aspects. In one analysis, an author argues that Muslims accepted "... such Arabic customs as slavery and the inferior status of women" (Wallbank, p. 185), without either qualifying this with an explanation of the changes wrought in the seventh century by Koranic injunctions on kindness to slaves and the rights of women, or comparing it with contemporary practices in Christian Europe. This author then asserts that the masters of half the known world were "... hardly more than rude conquerors--or at best, men of business and public affairs" (ibid, p. 187). Yet many authorities would argue that both these civilizations were for many centuries advanced when compared with Western Europe. To be sure, the author has included a section entitled, "The Moslems Created an Advanced Civilization" (ibid, p. 187-192) which is in many ways accurate and much longer than usual. Yet his initial statements tend to support old prejudices and may cause the student or teacher to ignore the "advancement" described in word and picture. Lengthy treatments of medieval Muslim culture, alas, prove to be exceptional; most authors reject the history of the Islamic peoples after the high Abbasid period of the tenth century, skipping or oversimplifying the civilization of a thousand years. (A conspicuous exception to this is Petrovich, p. 445-93, as well as the French language Canadian volumes by Savard which cover the period well with few errors.)

Authors stereotype other Middle East peoples besides Arabs. Texts sometimes omit or pass quickly by the history of Iran and its ancient and medieval greatness. One otherwise useful work gives only one page to ancient Persia (Wallbank, p. 57) and a paragraph to medeival Iran (ibid, 190). Students read of Iran in the twentieth century attempting to "nationalize" their oil by the premier Mossadegh (the word is italicized in Roselle, p. 714, possibly for didactic purposes). Iranians were led astray by this "fanatical extremist" who in 1953 created an economic crisis for the British-owned oil companies (Wallbank, p. 703). The authors do not mention these actions were taken quite within Iranian constitutional limits. Another text speaks of Mossadegh's "socialist program" (Neill, p. 898) and the implicitly irresponsible nationalization of some industries by the Shah (ibid, p. 899).

Like the Iranian, the Turk receives proportionately little coverage, when one considers his important contribution to Middle East history and culture and the very close relationship between the Ottoman Empire and European history. Curiously, the Seljuks, responsible for the celebrated medrese (university) learning system as well as the systematizers of the unique Turkish system of land tenure, receive a bad press in most textbooks, being described by one author as "... an illiterate people" (Wallbank, p. 187) or as treating Christians "with great cruelty" in the Crusades (Black, p. 172). Some authors still emphasize the religious calling of Christian Europe to the Crusades and pay little heed to the economic and political motives for conquest of the Holy Land. As for the Ottomans, some authors find their rule "oppressive," "crushing" (ibid, 438), "an outrage" and "brutal" (ibid, 440), but also "vigorous" (Wallbank, p. 187). A Canadian author labels the Janissaries "infamous" and the Christian tribute children "raised as fanatical Moslems" (Hardy, 494); another Canadian text portrays the Turk as "barbarian" and "heathen" (Earl, p. 200), thus adding a bit of religious prejudice to the picture. Few authors characterize the significance of the Ottoman Empire from the sixteenth century of Suleiman the Magnificent to World War I except as it acted as an antagonist to the Western thrust toward the Dardanelles, Constantinople, and the Holy Land. Save for one Canadian (Hard), authors trace almost nothing of the history of the last centuries of the Ottoman Turks. Writers whose source of information comes essentially from histories of Europe cannot be expected to find much worth mentioning of a major Empire which existed for six hundred years somewhere southeast of Vienna.

Most authors are naturally more aware of the (more recent) history of the state of Israel, and the successful Zionist state receives consistent coverage and, quite often, commendation. Typical of the coverage is a standard text wherein Jewish skill and ingenuity have "amazed the world" (Wallbank, p. 609). "Its people were literate, highly skilled, and strongly united. In the years since independence, they have achieved remarkable economic progress and enjoyed the highest standard of living in the Middle East" (ibid, p. 704). Let us briefly analyze this juxtaposition of fact and opinion. The fact is the state of Israel has achieved remarkable progress since independence. The author interjects his opinion (and perpetuates stereotypes) when he goes on to compare Israel's progress (standard of living) with the non-Israeli states of the region. Probably the author contrasted here such things as housing, automobiles, telephones, or TV sets per capita. Yet examples of great wealth, literacy, even TV sets and telephones exist in many non-Israeli Middle Eastern states (for example, parts of Turkey, Iran, and Lebanon). The student or teacher reading such an analysis

may not recognize the text as a factually true but partial picture. Such analysis may obscure the realities of the rest of the Middle East when the best of Israel, omitting its problems and shortcomings, is compared with the worst of the neighboring countries. Abu Dhabi, with the highest per capita income in the Middle East (or the world, for that matter) might have been compared to Israel's disadvantage, but with what object in view? The temptation here is to identify certain kinds of progress and success in one small, highly-specialized state and at the same time ignore the social and economic perplexities of all the middle Eastern states, including Israel. This can only lead students and teachers to an unscholarly, simplistic view of the awesome problems facing the leaders and people of the region.

IV. Religious Bias and Stereotypes

Authors occasionally treat Islam as a religion almost distinct from Judaism and Christianity, pointing out the strangeness and peculiarity of certain practices of Muslims rather than Islam's continuity with the two previously established Semitic religions. An exception is Rogers in which a most useful comparative analysis of Christianity and Islam is included (p. 158-59). Fortunately, the old notion of Islam as a Christian heresy has died, and many of the textbooks appropriately name the religion "Islam" (though some still use the misleading term "The Mohammedan Religion": Hardy, p. 322; Brown, p. 254; Thralls, p. 163; Magenis, p. 163). Most authors correctly explain the basic Islamic doctrines, though occasionally they inadvertently list only four of the "Five Pillars," Manzour, p. 253, and Fishwick, p. 225, a Canadian text. One author, explaining prayer, identifies Islam with the religion of the typical desert Arab, heedless of some four hundred million non-Arab Muslims, not to mention the one hundred million urban and sedentary Muslim Arabs: "In their desert tent homes," he rhapsodizes, "with their caravans, on the windswept sand wastes, no matter where a true follower of Allah may be, he spreads his prayer rug five times a day and faces Mecca to perform his devotions" (Rogers, p. 158). No author shows open hostility to Islam, yet the strange behavior of some Muslims is cited with no effort at explanation: "A Moslem priest might write a Koran verse on paper, wash off the ink, and have the patient drink the ink and water as medicine" (Ewing, p. 294). Aside from defining just what the author had in mind concerning a "Moslem priest," such a statement explains Islamic practices with about the same clarity as a recent news story of Protestant sect members drinking strychnine explains Christian belief systems. Textbooks call to the students' attention a masculine heaven (Platt, p. 145) and maintain that Muslim women have an "inferior status" (Wallbank, p. 185).

Though such statements are partially true, they often convey error and almost always perpetuate preconceived notions. In such matters of religious belief, authors should give a thorough, scholarly explanation, or exclude the material. We have already mentioned the Canadian text describing the "wild warrior of Islam" (Hardy, p. 322). In a United States text the Muslim religion "... is not a gentle faith" (Carls, p. 81-82), yet to imply by this that other religious faiths are gentle, or that Muslim warriors massacred those who refused the Koran completely fails to explain the Islamic policy toward conquered "People of the Book" (Christians and Jews) who were in fact protected through the ages--an important distinction which one author recognizes in a useful paragraph (Wallbank, p. 185).

Scores of minor errors in fact and interpretation of Islam occur such as the following: Arabs united in a common religion of Islam (Wallbank, p. 608) when in fact not all Arabs are Muslim and a sizable minority are Christian; Sufis identified as a "sect" of Islam, rather than a variety of movements (Ewing, p. 282-83); the caliph as "top religious authority" rather than a successor to Muhammad's earthly political governance (ibid, p. 283); and the statement that present-day Islam is led by "the caliph and other religious leaders ... "who meet in Cairo and determine policy--when in fact the Caliphate finally disappeared in 1924 and present-day Islam has no universally accepted leadership (Durand, p. 287).

V. United States Interests in the Middle East

The textbooks present generally neutral information about the allies of the United States in the Middle East. The pro-Western Arab states appear to receive slightly less coverage than the anti-West states. Generalized support for "democratic regimes" (implied as America's friends) often amounts to an indirect attack on the "undemocratic regions" (America's opposition).

Israel is used as the yardstick for democracy in some texts. "Of all the nations of the (geographic) Moslem World, Israel is the most democratic" (Kolevzon, p. 552). Such a statement might be construed by students to mean that the Muslim religion has something to do with the lack of democracy. Moreover, the statement tends to obscure the democracy practiced in such countries as Turkey and Lebanon, and of course says nothing about the perceptions of Israel's Arab citizens concerning democratic freedoms, which differ somewhat from those of her Jewish citizens. In

references to an Israeli "constitution, one author describes "... a bill of rights much like that in our Constitution" (Rogers, p. 760). Yet, in fact, Israel has not yet adopted a constitution, a symbol of democracy utilized by many Middle Eastern nations, both friends and antagonists of America.

The textbooks find a variety of causes for tension between the United States and Middle Eastern regimes. Many texts treat only indirectly the major twentieth century economic conflicts of the United States interests in the Middle East: the oil, the rights of air space, trade relations, and American-owned institutions in the region. The causes for difficulty seem to lie elsewhere. One cause is the Arab opposition to the power of the West, represented by Israel. Egypt, according to one text, bitterly opposed the establishment of Israel in part because of "the reappearance of (the) ancient Moslem hatred of infidels, and part from the fact that to Moslems, the Jews represented a Western power" (Ewing, p. 308). This assertion iterates a double error for the Koran specifically recognizes the Jews as a protected people under Islam and some Muslim states accord Israel diplomatic recognition; for example, Turkey and Iran.

More importantly, the author moves from an unscholarly stereotype of Muslims as having a built-in theological hatred for "Jews as infidels" to the very factual recognition of the Arabs, Christian, as well as Muslim, to an influx of people they view as foreign to their lands.

Another cause for unrest as seen by the authors is the continuation of the Cold War: Soviet agents appear to be involved in Middle East politics, since the Soviets are opposed to pro-Western governments (Mazour, p. 788). Pictures indicate the close connection here: Nasser and Khrushchev (Rogers, p. 647), Anwar Sadat and Podgorny (ibid, p. 777). Little is mentioned of the freedom of political action Soviet aid gives to the heretofore militarily deficient Arab states.

A third cause of unrest in the Middle East which receives a kind of censure from some authors is nationalism and the concomitant difficulties this causes the U.S. and its finacial investments. "To understand the trouble of North Africa and the Middle East, we need to understand Arab nationalism" (Yohe, p. 389). In fact, this author continues, the real problem is Egyptian nationalism. Under "... Nasser the people and the government of Egypt become highly nationalistic..." and as a result "large groups of Europeans ... were encouraged and sometimes forced to leave the country" (ibid, p. 413). In some texts, President Nasser is slighted: "Egypt is an Arab nation with a government

run by a former army officer" (Lee, p. 70); and another text recalls the Egyptian President's famous hyperbole: "Americans, may you choke to death on your fury!" (Platt, p. 692). In each of the cases cited, the problem relates not to the factual accuracy of the arguments so much as the impression that nationalism in the Middle East somehow maliciously affects the vested and legitimate interests of the United States, whereas, in fact, it is an Arab reaction to the earlier nationalism of Europeans manifested in imperialism, the takeover of Arab lands by Western powers, and the Mandate system. The violence, the arbitrary and illegal confiscation of property by Arab states, shocking as they may be, would appear more understandable if balanced by what the Arabs feel to be the equally violent, arbitrary and illegal activities of the nationalist Jewish (Zionist) invasion of Palestine. Students cannot understand such words as "imperialism" and "colonial settler state" when used by Arabs against Israel, unless these issues are clearly and dispassionately outlined in their textbooks.

VI. Three Arab-Israeli Wars

Textbooks seldom present an impartial view of the 1947-48 Arab-Zionist controversy which resulted in the establishment of Israel. They often assign blame and rarely present the neutral views of disinterested third parties. Few relate the events by which mostly European immigrants established a new state in a land populated predominantly by Arabs. No text parallels the victories of the outnumbered Zionists in 1948 with the agonies suffered by Palestinian Arabs, such as the killing at the village of Deir Yassin. The problem, to both student and teacher, is one of balance. The texts very often dwell on the atrocities committed by Palestinians (or the miseries of the Zionists who had already suffered so much in the Nazi holocaust), yet little note is made of the premeditated murder by Zionists of the United Nations ambassador, Count Bernadotte; indeed, several authors, using the passive voice, may even lead students to attribute the murder to Palestinians (e.g., Rogers, p. 759; Welty, p. 228). As for the more than one million war refugees, one author views them as a "problem (which) plagued the new state of Israel..." (Mazour, p. 788), similar, one concludes, to the other problem advanced in the paragraph, that of an adequate water supply for the new country. Few authors explain the Palestinian refugee question as fundamental to any peace settlement, observing rather, as did a Canadian author, how much wiser the Israelis have been in absorbing Jewish refugees, whereas, the Arabs refuse to accept Palestinians (Swatridge, p. 350). How useful, at this point, would have been an explanation that hearth and home to a displaced Palestinian happen to be the same spot on the earth as that currently occupied by a displaced Jew.

The causes for the Suez War of 1956 are confusing and varied in most of the texts. In one book, Egypt suffers no attack at all; war "broke out" (Yohe, p. 408; all three wars "broke out" in this text). A Canadian book finds the cause for war in Israel's desire "... to prevent the outbreaks of (Palestinian) commando-type raids, especially in the Gaza Strip area" (Swatridge, p. 353), but makes no mention whatever of the February 1955 attack by Israel on a Gaza military station which led to a renewed Egyptian arms buildup. In a United States text, the immediate cause of war was the seizure of the Suez Canal by President Nasser (Jackel, p. 121), whereas another author asserts it was rather the nationalization of the Suez Canal Company that " ... precipitated an armed attack by Israel, Britain, and France" (Wallbank, p. 703). A Canadian text views Nasser's action as a "highhanded blow" (Reid, p. 477). In each case some truth appears, but with no balancing of the detailed secret planning of the three nations to put down the "Egyptian Dictator," as Eden termed Nasser. With such simplistic explanations, the student may wonder why President Eisenhower took such an opposing point of view, even acting in consonance with the Soviet Union in the midst of the Cold War to force three pro-American nations out of Egyptian territory.

The Six Day War of June 1967 "broke out" in some texts (Cooper, p. 66-69, and Yohe, p. 408). One textbook specifically notes the preemptive Israeli attack on Egypt (Alweis, p. 648) as does the "Supplement" added recently to a new edition of an old text (Mazour, p. 897). Most assert the Israeli view that war began when President Nasser ordered out the UNEF troops from Egypt and blockaded the Gulf of Aqaba (Roselle, p. 717). In one text, the Soviet Union backs Nasser's desire to destroy Israel (Neill, p. 901), an assumption that is untrue. As in the coverage of the prior two wars, a glossing over of the role of provocative Israeli raids into Jordan and Syria makes it easy for students to overlook the complexity of the situation and lay total responsibility on the Arab states, and especially President Nasser, for the war. Authors who thus imply moral right or moral wrong on either side do an injustice to teachers and students. Rather than fix blame, textbook writers should describe the basic causes of the conflict, explain the perceptions of both sides, and let the students make up their minds as to who should go his way justified.

Conclusion

The Middle East Studies Association "Image Committee" examined textbooks in the United States and Canada because it suspected factual errors and misinformation. In far too many texts, the Committee found not only errors but also bias. This often occurs in regard to Islam and the Arab World when authors display

latent prejudices abetted by careless research, poor writing and inadequate editing. Bias also occurs in the so-called "world history textbooks" where the importance of the Middle East in comparison with other parts of the world is diminished by the proportionately fewer pages devoted to the region. Cursory coverage in a text often means cursory coverage in the classroom. The Middle East becomes, for readers of these textbooks, a minor side-show instead of a major area of world history.

Despite the number of books displaying errors and prejudice, some texts furnish scholarly, impartial accounts which can provide the teacher, as well as the students, with accurate information conveyed in a lively style. Several of these were written or edited by scholars who have specialized in the Middle East. For junior high schools, superior readable accounts of people and cultures occur in Bucher and Randall, while Anon's The Middle East provides easily understood human interest sketches and accompanied by several attractive collections of photographs expressly designed to break down erroneous images of the Middle East. For senior high schools, Peretz in two paperbacks provides factual data and well-chosen readings in an easily accessible form. Another inexpensive and completely reliable paperback (Tachau) will appeal to advanced students. Of the several fine hardback texts, the volume by Petrovich provides excellent treatment of early Islamic peoples, and Stavrianos presents a first-rate summary of the modern Middle East. Two Canadian texts appear outstanding: in the French language, the three-volume work by Savard and, in English, the work by Coulthard. In a short novel, Forman tries to show young readers the dilemmas faced by two boys, a Palestinian and a Jew, closest friends in early years, yet deadly enemies during the 1948 war. A superior geography for both teachers and students is the paperback by Cleveland which also provides a balanced, annually revised survey of political and social issues. One drawback to this book is that the geographical limitations exclude the North African countries.

If text and teacher both are weak in the area, how can students be expected to understand the complicated events which occur in the Middle East and make headlines year after year? Certainly, publishers and authors must be urged to realize the need for reliable scholarship in writing and revising, and timely updating of their work in inexpensive teachers' guides or supplements. For interested teachers, even those who have had no formal training in the history and culture of the Middle East, the Committee suggests several courses of action. First, choosing texts and directing classroom activities need to be undertaken in the light of a critical evaluation of textbooks such as this one, with the accompanying curriculum syllabi. Second, making an attempt to

get facts and perceptions from all sides will offer students an opportunity to judge the issues for themselves, rather than rely on a textbook solution. There are no easy answers and for each "answer" one can almost always find another question. Third, teachers who wish specific information and help should write or call on Middle East scholars in the colleges or universities in their region. Members of the Middle East Studies Association can provide lists of articles, books, visual aids, and addresses for free and inexpensive materials. A secondary school teacher who writes to the MESA Secretariat will be given the name and address of "Image Committee" members or others willing to make helpful suggestions.

STRATEGIES FOR USING TEACHING UNITS

Each of the six units were designed to be included within courses generally offered in the secondary social studies curriculum. Each unit introduction gives suggested placement.

Teachers should review the units several weeks prior to teaching them in order to assure availability of films, reading materials, and speakers. The sources for materials are included in the index.

The units were designed to take approximately two weeks, but may be extended or reduced by including or excluding assignments as they may be appropriate.

Tests for the units are not provided but need to be prepared by the teacher.

These units may act as a guide to general materials, teacher background materials, and resources on Arab history, culture, and issues. Teachers may wish to review all six units and develop their own curriculum design to fit courses other than those suggested.

FAMILY

The unit on the Arab family is designed to be used within a general unit on the family. The present curriculum offerings in which the family as a sociological concept may be taught include General Sociology and Women in Society within the Social Studies Department, and The Family within the Family Life Department. In each case, the teacher needs to prepare students with the general concept of the family as a social institution, as well as having covered general material on culture as a sociological concept.

FAMILY

OBJECTIVE ONE

Purpose:

General: To establish basic awareness of the structure and function of the Arab family.

Specific: To establish generalizations applicable to the Arab culture in general, and the Arab family in particular.

Logistics:

Full group. (1 to 2 class periods.)

Materials:

1. World map and/or Middle East student maps.
2. General film on Middle East which includes history, geography, culture, religions. (Possible film, Gift of Islam.)

Teacher Background Reading:

1. Farsoun, Samih K. "Family Structure and Society in Modern Lebanon," Peoples and Cultures in the Middle East, ed. Louise E. Sweet. pp. 257-307.
2. Lewis, Bernard. "What is an Arab," Peoples and Cultures of the Middle East. pp. 3-9. See above.
3. Nahas, M. K. "The Family in the Arab World," Peoples and Cultures of the Middle East, ed. Ailon Shiloh. New York: Random House, 1969. pp. 233-246.

Process:

1. Gather a list of impressions and terms dealing with the Arab family; i.e., polygamy, veiled women, harems, etc. which students have prior to any study of the Arab family. This list should be saved for deletion and addition as students gain information and reviewed at the end of the unit.
2. Define ARAB as a geographical and cultural entity. Use of the world map. Students should fill in a map with the countries, major cities, and population distribution. Emphasis on rural and urban distribution important for establishing the difference in Arab culture.
3. Show an introductory film on the Arab culture.
4. Build a chart on the chalkboard which shows the various influences on Arab families.

Religion:	Moslem	Christian	Jew
Social Class:	lower	middle	upper
Nationality:	_____	_____	_____
Geography:	village	city	desert
	peasant	urban	nomad
Westernization:			

5. Assign Arab World, chapter 3, pages 29-62, for objective 2.

FAMILY

OBJECTIVE TWO

Purpose: To establish terms which are or are not characteristic of the Arab family. Basic sociological terminology regarding family study.

Logistics: Small groups; 1 hour period.

Materials: Antoun, Jane. The Arab World: Focus on Diversity. Student copies.

Chart established in lesson 1 to be copied on ditto for student use.

Process:

1. Students read Antoun, Jane, The Arab World: Focus on Diversity, chapter 3, pages 29-62, Nomads, Villagers, Urbanites, background for family roles--similarities and differences.

2. Student review of terms and definitions from the sociological study of the family:

CONJUGAL FAMILY	*MONOGAMY*
CONSANGUINE FAMILY	*NEOLOCAL SYSTEM*
DIVORCE	*NUCLEAR FAMILY*
ENDOGAMY	*PATRIARCHAL HOUSEHOLD*
EXTENDED FAMILY	*PATRILINEAL SYSTEM*
EXOGAMY	*PATRILOCAL SYSTEM*
MATRIARCHAL HOUSEHOLD	*POLYANDRY*
MATRILINEAL SYSTEM	*POLYGAMY*
MATRILOCAL SYSTEM	*POLYGYNY*

(Or use any list of terms from a textbook in Sociology, The Family, etc.)

3. Review the process for establishing generalizations. Give students several examples; i.e., the American family is nuclear; the American family is exogamous.

4. In small groups, students should establish characteristics of families based on the chart developed in lesson 1. They should be able to generalize using the terms above for several combinations of family types from the chart; i.e., Moslem, poor, peasant, or Moslem, middle class, urban, etc.

5. Introduce the following day, panel members and review the types of questions which might be appropriate.

FAMILY

OBJECTIVE THREE

Purpose:	To determine the similarities and differences in mate selection between Arab and American families.
Logistics:	Full group.
Materials:	Arab student panel.
Teacher Background Reading:	Ammar, Hamed. "Adolescence and Marriage in an Egyptian Village," Peoples and Cultures of the Middle East, ed. Ailon Shiloh. New York: Random House, 1969. pp. 247-269.
Process:	Several (2-5) immigrant and or/first generation Arab students discussing their families mores regarding dating, courtship, and marriage partner selection. It is important that students be both male and female. Clarify the type of community from which each panel member (or parents) came, their religious, educational, and economic background. Encourage discussion of similarities and differences. Endogamy which persists, examples of cousin marriages from Arab community. Emphasis on similarities and differences among those families represented on the panel. Culture conflict apparent in marginal families, if any.

FAMILY

OBJECTIVE FOUR

Purpose: To clarify roles of family members and to show courtship and marriage patterns in Egyptian villages.

Logistics: Full group.

Materials: Film from Livonia, Egyptian Village. Order #0573, 18 minutes, color, 1960.

Alternative or additional films--rentals: Arab Village, AFME; Egyptian Villagers, 1969, University of Michigan.

Teacher Background Reading: Sweet, Louise E. "A Day in a Syrian Peasant Household," Peoples and Cultures of the Middle East, ed. Ailon Shiloh. New York: Random House, 1969. pp. 99-104.

Process:

1. Review the roles which Arab student panel described in Objective 3. Hand students the chart on family roles. Clarify the type of community from which members came and begin filling out chart.

2. Show film--introduction should include a review of the type of communities. This film shows village life. Emphasis on courtship and marriage.

3. Discuss bride's wealth, father's role, wedding procession, the special day. Compare and contrast with American wedding ritual and the information from previous discussion with Arab students.

4. Students should continue to complete the chart which shows roles of family members: women, men, children. (This chart can be completed after Objective 6 showing Life in an Oasis and Life of Nomad People.)

NAME _____

HOUR _____

CHART FOR ROLES OF FAMILY MEMBERS

	URBAN	VILLAGE	OASIS	NOMAD
WOMEN				
MEN				
GIRLS				
BOYS				

FAMILY

OBJECTIVE FIVE

Purpose: Be able to generalize as to the similarities and differences between Arab and American families.

Logistics: Full group.

Materials: Antoun, Jane. The Arab World: Focus on Diversity. Student copies.

Alternative possibility or addition-- rental film Arabian Children from the University of Michigan.

Process:

1. Students read The Arab World: Focus on Diversity, Kinship, pp. 71-77. "Family Structure," "The Arab Man," "The Arab Woman."

2. Using the list of terms, establish similarities and differences in family structure and function between Arab families and American middle class families.

3. Develop a chart on the board showing family stages where similarities and differences might appear, for example:

	American Family	Arab Family
Mate selection		
Family locale		
Child care and rearing (male/female differences and similarities).		
Role and care of the elderly.		

4. Students should be able to write several generalizations about the Arab family; i.e., the Arab family is patrilineal and endogamous. The Arab family tends to be an example of the extended family.

FAMILY

OBJECTIVE SIX

Purpose: To clarify different life styles represented by two other culture groups, Nomads and Oasis culture.

Logistics: Full group.

Materials: Films: Life in an Oasis--Order #0238, Livonia.
Life of Nomad People--Order #0248, Livonia.

Teacher Background Reading: Digs, Isaak. A Bedouin Boyhood. New York: Frederick A. Praeger, 1969.

Process:

1. Show both films--importance of roles, women, men, children. To complete the chart, begin with the film Egyptian Village. The completed chart then shows roles in urban village, oasis, and nomad cultures.

2. Using the completed chart, each student should then attach a list of 2-5 generalizations about family roles in the Arab culture and turn chart and generalizations in for evaluation.

FAMILY

OBJECTIVE SEVEN

Purpose: To clarify the women's role as they are changing in various Arab cultures.

Logistics: Full group/small group discussion.

Materials:

1. "The Status of Women in the Arab World," pamphlet from the Arab Information Center, Elwan, Shwikar, 747 Third Avenue, New York, N.Y. 10017

2. "Women in the Arab World," handout from Arab World, May-June, 1977.

Teacher Background Reading:

Grenier, Cynthia. "Tunisia: Out from behind the Veil." MS, August, 1974, pp. 88-91.

"The Arab Women's Changing Role." Christian Science Monitor, December 23, 1975, pp. 16-17.

Gordon, David. Women of Algeria. Cambridge: Harvard University Press, 1968.

Process:

1. Students read the handout "The Status of Women in the Arab World" and "Women in the Arab World" and review the material on women in The Arab World: Focus on Diversity, as well as impressions from the films.

2. List of terms from The Arab World for a discussion of "frame of reference," p. 77:

influential	oppressed	strong
overworked	inferior	diligent
restricted	illiterate	idle
modest	weak	competent
jealous	high status	

3. Small group discussion. Students must agree as to the words which would describe the Arab women. Consensus is important.

4. Assign the Arab World, pp. 121-127. Pass out worksheet to be completed with reading.

FAMILY

OBJECTIVE EIGHT

Purpose: To gain an awareness of the impact of Westernization, emancipation and education on women as it may affect the Arab family.

Logistics: Small groups.

Materials:

1. The Arab World: Focus on Diversity, pp. 121-137.
2. Alternative rental film: Women Up in Arms--NERC--Changing role of women in Tunisia.

Process:

1. Students should have read The Arab World, pp. 121-127.
2. Worksheet to accompany reading. Students should fill in the impact of each variable on the role of women.

Variable	Description of Impact
a. Dress	
b. Education	
c. Legislation	
d. Revolution	

3. Role play women from several different culture areas, who would represent different levels of education, urbanization, and westernization, as she might find immigration to Livonia/Westland. Emphasis on extended family, family roles, dress, child rearing, shopping, community involvement; i.e., PTA, voting, etc. Students may work in groups of 3 to 5 and select a volunteer for their role playing. Each group should be assigned a different combination of the criteria above.

OBJECTIVE NINE

Purpose: To establish a clearer understanding of the acculturation process on women from the Arab world to the United States.

Logistics: Full group.

Materials: Arab women's panel.

Process:

1. Have one or more women from the community who have immigrated from an Arab country to the United States talk to the students regarding their experiences. Both Christian and Moslem women would be helpful. (Contact Farida Khuri, Past-President of Arab Women's Union, 545-6453.)

2. The women should each clarify their particular circumstances when they left their country. Each should then be expected to define their situations in this country as it compares with their native setting.

3. Emphasize problems and cultural conflict in regard to similarities and differences in child rearing, mate selection for their children, and attitudes toward liberation movements for women in this country, as well as in their native country.

4. Final activity should include a teacher-developed test after review of material. The list of impressions gathered the first day should be reviewed for clarification, deletion, and addition.

FAMILY

WORKSHEET #2

WESTERNIZATION OF ARAB WOMEN

VARIABLE	DESCRIPTION OF IMPACT
1. Dress	
2. Education	
3. Legislation	
4. Revolution	

GEOGRAPHY

The geography unit is designed as an introductory unit. There is nothing students would really need to know concerning the subject-content prior to beginning this study. This unit could be used in any social studies course which includes geography.

Pronunciation of some of the terms may be a problem, but this can be dealt with as the study develops.

GEOGRAPHY

In using the tape entitled "Geography of the Middle East--Land and Occupations," the teacher might wish to do the following to "break up" the length of the tape and the volume of information:

1. Stop the tape after the introductory statement "Scheherezade" through "and oil derricks." Discuss with the class how/why each of the items mentioned have become stereotypes of the Middle East. (These could also be listed on the chalkboard prior to beginning the tape, for discussion.)

2. Students might be asked to do an "orientation" exercise to better understand the reasons why early geographers or cartographers used the terms "Far," Middle," "Near East." Have the class make a chart with two columns labeled East and West. Ask the students to list five cities neighboring Livonia in each direction. (Teacher may have to check to see that students know their directions and correct cities for each.) Then have students list the cities named as "nearest," "farthest," or "in the middle." Teacher might also put a scrambled list of city names on the board and have the students try to determine their order of progression away from Livonia to the east or west by placing them in order under each column labeled "East" or "West."

   This could serve as a discussion opener for use or misuse of directional terms as discussed on the tape.

3. Teacher might ask class prior to playing tape to identify on a blank map the countries of the Middle East. This could be used as a pretest of their knowledge. Or the class might simply be asked to name countries they think are in the Middle East and then check them against those listed on the tape.

4. After the statement "The land covers about six million square miles, about twice the size of the continental United States," the teacher might stop the tape and using a large geophysical map, ask students to come up and point out the countries and bodies of water mentioned as being part of the Middle East. This would be a good time to correct the list created if item 2 has been used.

5. That part of the tape beginning "... The land of the Middle East is seldom fertile enough to allow the people an easy life-style" through the statement "In some parts of the Sahara Desert the temperature has been known to change as much as eighty degrees during a single twenty-four hour period"

would be a good part to play and then stop the tape for a discussion. Students could be asked questions such as:

a. Why do they think desert lands are unfertile? Is it really lack of water or availability (inability) to reach the water that is there?

b. What problems can be created by "over-grazing" and "soil erosion"? Are these unique to the Middle East? Are there examples of these problems in the U.S.--either today or in our past? Sheep vs. cattle on Western plains of the U.S. in 1800's. (South with soil erosion and worn out soil from cotton and tobacco.)

c. Why did the land which was once fertile become desert? Is this a possible problem for us today? How can we prevent such a condition from happening? (Reforestation in Michigan, for example, to prevent erosion and keep forests valuable.)

d. Has anyone in class ever visited a desert region? If so, ask them to describe the experience. Were they on a "true desert"? Perhaps, the class could be asked to use their imaginations at this point and either discuss orally or write a paper about what life would be like on a desert--how would they adjust? What changes would it make for them? How might they survive? What would they need to know about the desert?

e. Perhaps, a science teacher could help set up an illustration of the point about the extreme changes in temperature on a desert as a demonstration for the class. Or possibly, some student(s) might be creative enough to do this for the class. Discuss what this means in terms of survival on a desert. How does it affect humans? vegetation? animal life?

f. The class might be shown pictures of an oasis--or they (one or all) might create an oasis as a project.

6. The tape discusses the effect of winds and mountains in creating the deserts and climates of the Middle East. Ask students if this is true anywhere in the United States. (California and the deserts, for example, or the smog problem in the Los Angeles basin.

7. After playing the tape through the part about the rivers of the Middle East, the teacher might stop the tape and use a variety of activities to illustrate how/why most large population centers of the Middle East are along or near rivers.

Students could do projects such as making a salt/flour map of the Nile River Valley or the entire Middle East in three dimension showing the major rivers; doing research on the importance of the Jordan River to Israel and her development; the importance of the dams on rivers in the Middle East for water and power.

8. After playing the section of the tape about agriculture in the Middle East, various members of the class might be asked to visit Eastern Market or various supermarkets in the neighborhood to find out what products, if any, from the Middle East are being sold there.

   The teacher might ask the class to help make a display by bringing one item each from home to illustrate Middle Eastern agriculture. This would make a nice display table. (Could also arrange to provide eating samples of foods such as Arabic bread, grapes, figs, dates, pomegranate, raisins, etc.)

9. A display table or bulletin board display could be made to illustrate all the various products produced in the Middle East. Also, pictures could be collected to illustrate the type of topography such as desert, steppe, mountains, houses, dress, animals, etc.

GEOGRAPHY OF THE MIDDLE EAST
LAND AND OCCUPATIONS

Scheherezade,Lawrence of Arabia, the Arabian nights, enchanting desert lands dotted with date palm oases, camel caravans, the French Foreign Legion, the Casbah, desert sheiks with colorful tents and dancing girls, mosques, and oil derricks--each of these, though often used as sterotypes, are pieces of a gigantic puzzle which, when fitted together, form an increasingly important geographical area known somewhat loosely as the Middle East.

But, there are many more pieces to be fitted into the puzzle before our picture of the Middle East becomes complete.

One of the main pieces of the puzzle is the area, itself. What is the Middle East? Why is it called the Middle East? What does the term include? Where did this term come from?

Ancient geographers and map makers (called cartographers) use simple but ambiguous terms to delineate major areas of the world. Basically, they divided the world into the four cardinal compass directions, north, south, east, and west. Since their orientation was primarily in terms of Europe, they tended to think of areas as west or east of that continent.

They, then subdivided the east into the Far East, consisting primarily of China and Japan, and occasionally Indo-China and Indonesia; the Middle East, which loosely included Iran, Arabia, and sometimes Afghanistan and India; and the Near East, consisting of the lands along the Balkans and those countries adjacent to the eastern edge of the Mediterranean Sea. So, historians ascribe the use of the term Middle East to the writings of an American expert on naval affairs, Captain Alfred Thayer Mahan, in the late nineteenth century.

Although it doesn't always seem logical, the name Middle East became popular during World War II. Russians, for whom the area lies completely to the south, use the term. So do many of the people of Africa for whom the area is north and west. Even the people living in the region, itself, have adopted the name "Middle East" to describe their homelands.

Although the term Middle East is not entirely logical, there is one sense in which the region is in the "middle." It is located between major bodies of water and land. It provides the connecting link between the continents of Europe, Africa, and Asia, and refers to a vast region which includes the eastern Mediterranean area from Turkey south through the Arabian Peninsula and the east-west land of the countries bordering the Mediterranean Sea in Africa and up through Iran.

This region includes the countries of Afghanistan, Algeria, Bahrain, Cyprus, Egypt, Iran, Iraq, Israel, Jordan, Kuwait, Lebanon, Libya, Morocco, the Sultanate of Oman, the Peoples' Republic of South Yemen, Qatar, Saudi Arabia, Sudan, Syria, the United Arab Emirates, Turkey, and Yemen. It is penetrated by the waters of the Atlantic Ocean which form the Mediterranean Sea and by the waters of the Indian Ocean which form the Persian Gulf and the Red Sea. The land covers about six million square miles, about twice the size of the continental United States.

The land of the Middle East is seldom fertile enough to allow the people an easy life style. Problems of overgrazing and soil erosian confront the farmers. Much of the land area is mountainous. Where there is flat land, it is often desert of very little value for agriculture.

In ancient times, much of what is now desert land was fertile farmland. The people of the Fertile Crescent, or as the French call it, the Levant, have used up about ninety percent of their timber and rich topsoil over a period of five thousand years.

True desert has practically no vegetation at all. It may be stony or sandy, waterless or dotted with salt marshes, flat or hilly, but it produces almost nothing edible for man or beast. The largest true desert in the Middle East, and one of the largest in the world (one quarter million square miles), is the Rub' al Khali (roob' al kah'lee) or "Empty Quarter" in southwest Arabia. This region is a continuation of the Sahara and part of the desert belt that extends through Asia.

Among other true deserts in the Middle East are the Nafud (neh-food') in Arabia and the Dasht-i-Kavi (dasht' eh-kuhveer') and the Dasht'-i-Lut (dasht' eh loot') in central Iran.

The climate in the desert regions makes them almost uninhabitable except for a few Bedouin. As little as five to ten inches of rain falls during the year. Temperatures of more than 130 degrees in the shade have been registered in some parts of the desert. One of the interesting features of desert climate is the contrast between extreme heat and cold. Because of the lack of moisture in the air and little vegetation on the ground, the sun is able to heat the earth quickly during the day. But the desert loses this heat just as quickly at night, and the temperature is liable to drop below freezing. In some parts of the Sahara Desert, the temperature has been known to change as much as eighty degrees during a single twenty-four hour period.

Another type of land in the Middle East is the steppe land. The steppes have scanty vegetation, just sufficient for grazing animals.

Stretches of steppe land are found in the Tigris-Euphrates region, in southern Turkey, Iraq, Iran, Syria, and Jordan.

In both steppe and true desert terrain, oases are a much prized feature. Generally, they contain a permanent water supply, some cultivated land, usually including date gardens, and provision for desert dwellers and travelers. Real pasture is found on the watered slopes of the mountain ranges. Grasses and terraced groves flourish on the lower mountain slopes and scrub or forest growth covers the higher elevations.

Not all of the Middle East is arid. Those areas which border the eastern edge of the Mediterranean have a more plenteous water supply. This is due to the Mediterranean type climate which consists of hot, dry summers and cool, rainy winters. The temperature varies only about twenty degrees during the year. The hot, dry summer climate is caused by the northeast trade winds. The coolness and rain during the winter is the result of westerly winds. Irrigation is needed in most areas during the summer. There is enough rainfall, however, in the mild winter to grow hardy crops.

Rainfall is more abundant in the coastal areas of Lebanon, Algeria, Cyprus, Morocco, Tunisia, Turkey, Syria, and Israel than in either the desert or steppe lands further inland.

There are not many navigable rivers in the Middle East region which do not dry up in the hot, summer months. Those that exist here are of extremely great importance.

Perhaps the best known river and the one that supports the greatest number of people is the Nile. The Nile, one of the longest waterways in the world, flows more than 4,000 miles from its source near Lake Tanganyika (tan-gun-yee'kuh) in Central Africa to the Mediterranean, carrying sediment rich in minerals to the Delta region of Egypt. The inhabitants of the Sudan and Egypt are virtually dependent on the Nile, for without it these lands would be totally barren.

The fertile delta which is formed at the mouth of the Nile, and the overflowing of the river's banks, which has occurred for thousands of years, have enabled the Nile River to sustain a continuous civilization since at least 3000 B.C.

Egypt today is as dependent on the Nile River as it was in ancient times. At a cost of over three billion dollars, the government has given top priority to the construction of the Aswan Dam, so that it can control the Nile waters more effectively. Flood waters have become more manageable and reservoirs are filled to provide far reaching irrigation. The dam is being used to generate badly needed electricity.

Two other rivers which flow through the area once known as the Fertile Crescent are the Tigris and Euphrates. They are still important as a source of irrigation and trade. These two rivers flow from the Taurus and Zagros Mountains and empty into the Persian Gulf. Between them lies the plain of Mesopotamia ("land between the rivers") which constitutes the eastern arm of the Fertile Crescent (modern Iraq). It was here, along the river banks, that farming tribes from the hills to the north and east began to settle some six thousand years ago. Here there is little rainfall, but the periodic flooding, like the Nile, left behind rich soil and a maze of swamps and marshes. Natural levees built up over the ages by the silt and sediment deposited by floods were ideal for planting the seeds to grow the crops that sustained life. In ancient times man had to tame the floods and channel the waters to prevent their crops from being washed away in the rainy season or withered during the hot, dry months. Canals were dug, dikes were built, and ditches were cleared. The bed of the Tigris River is lower than the plain and the bed of the Euphrates River is higher, so much ingenuity was needed to harness and distribute the water from these rivers.

Today, the land of Mesopotamia has lost much of its richness. Conquests by the Mongols and Turks led to neglect of the irrigation system. The canals have crumbled away. Silt deposits have clogged much of the river channel and uncontrolled floods sweep over the fields. What was once good farmland is now largely desert or swamps. However, the government of Iraq is investing part of its oil revenues in wells, electric pumps and canals, and a large dam is being planned for the Euphrates River. After the Tigris and Euphrates Rivers join together, they are known as the "Shatt-al-Arab" or "the River of the Arabs" and this region is the world's leading supplier of dates.

Another important river in the Middle East is the Jordan. It marks the border between Israel, Syria, and Jordan, and is a source of bitter dispute. The Arab countries are threatening to divert the waters of the Jordan River to prevent Israel from using its waters as a source of irrigation for her dry, southern regions.

While about four-fifths of the land of the Middle East is covered with desert land or steppes, the remaining one-fifth is mountainous. Most of the mountain areas, which are the chief source of water, have a humid or sub-humid climate. The mountains of the Arabian Peninsula are closely related to the desert areas because they extend along the coastal areas and stop the rainfall from reaching the inland areas. The mountains bordering the Mediterranean coast are two parallel ranges about 400 miles long, which rise to

a maximum height of 10,000 feet in Lebanon. The land between these mountain ranges is part of the Great Rift Valley, a 3000 mile-long natural depression that extends from Syria southward to Mozambique on the southeastern coast of Africa. Within this Great Rift Valley are the Sea of Galilee, the Jordan River, the Dead Sea and the Gulf of Aqaba. Rising to more than 12,000 feet in the highlands of Yemen, the mountains along the coast of the Red Sea are generally higher and more rugged than those farther north. Mountains also rim the coast of Southern Arabia, separating the Rub' al Khali from the Indian Ocean.

In North Africa, the chief highland area is the Atlas Mountain system. Made up of high plateaus set between rugged mountain ranges, it extends in a broad, 1500 mile-long arc along the coast of Morocco, Algeria, and Tunisia. These ranges, 250 miles wide in some places and about 13,600 feet high, separate the generally humid coastal plain from the arid expanse of the Sahara Desert.

Despite the handicaps of land and climate, which together make over ninety percent of the land uncultivatable, agriculture is still the leading occupation of Middle Eastern people, including those Arab countries of North Africa. About three-quarters of the total population are engaged in agricultural work of some kind.

Along the Black, Caspian, and Mediterranean Seas, a variety of agricultural products is raised. The climate and crops raised here resemble those of southern California.

Many grains such as wheat and barley are grown. There is also a growing citrus fruit agriculture, as well as olives, figs, nuts, and grapes.

Each region specializes in certain crops depending on its soil and climate. For example, tree crops which can stand the heat are grown on a large scale in the area along the Mediterranean Sea. Olive trees especially have long roots and thick leaves that make them well suited to the climate. Turkey, Syria, and Lebanon are the chief producers of olives. Olive oil is important in the diet of the Middle Eastern peoples and as a major item for export. Using irrigation, citrus fruits are grown in Turkey, Israel, and Lebanon. Oranges from Turkey and the Levant coast are world renowned. Israel's citrus fruits, one of its largest export items, are sold in European markets as well as the United States.

Other fruits grown in this region are peaches, pears, and apples in the highland of Lebanon, apricots and melons in Iran, and figs and plums in Turkey. Iraq is the world's leading producer of dates, providing over three-quarters of the world's supply. The date is

not only a basic food of the Middle East, it is also used to produce alcohol, animal fodder from ground-up pits, rope from the fibers of the tree, and wood for fuel and timber.

Grapes for producing wine and raisins are grown throughout the area. Since Moslems are not allowed to drink alcoholic beverages, the wine and grapes are mostly exported. Almonds, walnuts, pistachios, and hazel nuts are also produced here.

Egypt, Syria, Iraq, and the Sudan are important producers of long-fiber cotton. Long staple cotton ranks first among Egyptian exports. The Nile River Valley of Egypt is the most fertile area in the Middle East for producing agricultural products. Next to the Nile Delta, the most productive area is the "Fertile Crescent," an arc of land beginning along the Mediterranean cost of Israel and swinging northward through Lebanon, across northern Syria and Southern Turkey, through the Tigris-Euphrates River Valley, into Iran, and then southward to the Persian Gulf.

A number of villagers in Turkey, Iran, and the Fertile Crescent countries earn much needed cash by growing opium poppies and hemp which is the source of hashish, a drug similar to marijuana. The legally authorized and limited production of these products which are used to make drugs for medical purposes is under strict government supervision.

Village farmers produce food crops such as barley, corn, millet, rice, wheat, and other grains. These grains, when not sold, are eaten in the form of bread, gruel, macaroni, and noodles. These farmers also raise a variety of vegetables such as onions, cucumbers, beans, tomatoes, and eggplant.

Some tea and tobacco are also grown in small quantities, but coffee, once a major product of the Arabian Peninsula, has declined in importance. Tobacco is grown in Turkey, Lebanon, and Syria.

Livestock is an important source of rural wealth, especially in the desert regions. Camels, sheep, and goats are raised primarily. Camels, while producing limited food, are raised mainly as beasts of burden, similar to the llama of South America. Sheep and goats provide meat and milk for food, hair for cloth, and skins for leather. White cheese made from goat's milk is a diet staple, and lamb is a popular food.

The Middle East has little or no industries. Those industries which do exist operate on a small scale. Handcraftsmen turn out ornaments, furniture, and clothing, and process food for sale in the cities. Metallurgy is carried on by a few craftsmen, usually by hand, using very ancient methods. Egypt has a few modern steel mills, and Israel has some growing industries, such as watch making and diamond cutting.

The biggest source of industry and wealth in the Middle East today is oil. About two-thirds of the world's known oil reserves are in the Middle East. They are heavily concentrated in just a few of the Middle Eastern countries; namely, Kuwait, Saudi Arabia, Iraq, Qatar, and the small sheikdoms in Arabia. Several Arab countries that do not have oil fields do benefit from the oil pipelines which are laid across their borders. They receive tax money for these pipelines in the millions of dollars. Oil refineries provide many hundreds of jobs for the native population, and wealth from oil is being used to create jobs, such as building roads, and public projects, such as hospitals and schools.

Western Europe receives about eighty percent of its oil supplies from the Middle East. Japan receives ninety percent of its oil needs, and the United States imports between five and ten percent.

The well-being of the peoples of the Middle East will depend on whether farm production can be increased fast enough to provide sufficient food for the rapidly growing population. And the key to increased food production lies in the availability of water, the real key to Middle East survival. New sources of water and more modern methods of harnessing already available sources are needed if the Middle East is to improve the standard of living of its people and, indeed, to continue to be able to feed its growing population.

Oil is the means by which the governments of Middle Eastern countries can obtain the monies necessary to develop new methods of harnessing water, such as the building of hydroelectric dams on the rivers and desalinization plants for using salt water, as well as generators for raising water from subterranean wells and streams.

Thus, oil and water, two resources which do not mix chemically, are the key ingredients to the future success and growth of the region known as the Middle East.

SUGGESTIONS FOR USE WITH TAPE ENTITLED:

GEOGRAPHY--PEOPLES OF THE MIDDLE EAST

In using the tape entitled "Geography--Peoples of the Middle East," the teacher might wish to do the following to "break up" the length of the tape and the volume of information.

1. Stop the tape after the sentence that says, "After this time they have stayed their welcome and the host is no longer under any obligation." Discuss with the class the concepts of family, clan, and tribe. Try to have students relate these to their extended families. You might possibly ask students to do a chart of their extended family (aunts, uncles, cousins, and their husbands, wives, etc.). What values do the students hold concerning their family relationships?

2. Perhaps someone might like to do a project of looking up the story of Moses and the making of bricks in Egypt (in the Bible) and demonstrate with clay and straw how bricks were made.

3. Stop the tape and discuss family living in an Arab family living in a village with family life in the United States--small towns or villages. Similar? Different?

4. Stop the tape after the sentence, "For this reason, rich families often eventually become poor." Discuss the poor living conditions found in Arab villages; i.e., no electricity, no running water, no plumbing, etc.--also, the types of land uses. Are there similar situations in the United States today? Where? What system of inheritance is used in the United States?

5. Stop the tape after the discussion of the bazaar. Ask the students if they have been to a fair, flea market, or possibly some place like Tijuana, Mexico. How do these differ from shopping in our area (Livonia, Detroit, Westland)? Students might enjoy creating a "bazaar" in the classroom.

6. At the point where the tape discusses the Middle East city, the tape could be stopped and the teacher might ask the students if any of them have ever moved from a small town or rural area to a big city. If so, they might tell the class what sort of problems this presented for them. Are they similar to those of the Bedouins and villages in the Mid-East? If no one has moved, perhaps they could try and surmise what such a move might be like.

A second piece of our Middle Eastern puzzle has to do with the peoples who inhabit the region and how they live. Middle Eastern countries are populated for the most part by people who are descended from various nomadic tribes who inhabited the Arabian Peninsula, the Sinai Peninsula and the Syrian Desert. Most of them speak a common language, Arabic, although it is more commonly understood when written than when spoken due to the many dialects. Arabic is a part of the family of languages called Semetic and is related to the ancient Phoenician language, as well as modern Hebrew and Chaldean. Other native languages spoken in the Middle East are Iranian, Kurdish, Armenian, and Turkish.

Local tribes who live along the western coast of Africa and are considered part of the Arab world are called Berbers. They are Moslems but they speak a language from a language family called Hamitic. The native people of Morocco, known as Moors, are descended from the Berbers.

Another group of people living throughout the Middle East who need to be mentioned are the Badawin or Bedouin tribesmen. These are modern-day nomads who migrate between oases, watering their animals at the infrequent springs and wells and grazing them over the dry grasslands of the desert margin. They are scattered from Morocco to Iran but probably number no more than one-half million people. They consider themselves to be the only true Arab.

The Bedouins are not aimless wanderers. They move about the desert with a purpose. Each tribe keeps herds of camels, sheep, goats, and horses. Since they are not completely self-sufficient, they maintain contacts with the towns and villages in order to trade things they cannot produce for themselves. Nomads by choice, the Bedouins take pride in their rigorous way of life. To villagers and city dwellers the desert is the "Courtyard of Death," but to the Bedouins, it is the "Garden of Allah."

The Arabs have a saying that "Allah, having created the desert, was struck with remorse so he gave man the palm and the camel." These are very important gifts, for they are of major importance to the villager and nomads of the desert. The camel, above all else, is the animal upon which the Bedouins depend for their livelihood. No other animal can traverse the deserts so easily and carry heavy loads for such long distances with so little water. In ancient times, the camel carried trade goods throughout the Middle East. However, in more modern times, his use has declined in favor of the automobile.

Bedouins have always had to depend on villages and urban dwellers for foods such as rice, grains, dates, coffee, tea, sugar, etc., as well as for cloth and metal utensils. They usually trade for

these goods, exchanging milk, cheese, wool, hair, skins, and even manure. Some nomads will sell animals such as horses or camels, and those in the western Sahara are known as makers of leather and woolen goods.

Bedouins are organized into families, clans, and tribes. The clan is a group of related families descended from a common ancestor. Clans often combine to form tribes. In a tribe, not all the tribesmen will necessarily be related. They do usually claim, however, that all members of the tribe are descended from one common male ancestor. The tribe usually is named for this ancestor.

Tribes vary in size. In some there are only a few families, while others may be so large as to contain up to 10,000 members. Somewhere between 400 and 500 families is average. Overall, the number of nomadic tribes has been decreasing in recent times.

Each tribe identifies with a certain geographic area and claims it as its own. During times of famine and drought, tribes often encroach on other tribal territory and often tribal wars result. Today, national governments tend to maintain the peace and police the activities of the Bedouins to stop their raids on villages and merchant caravans.

Bedouins maintain strict discipline within their tribes, clans, and families. Survival means cooperation and good leadership. Usually, authority is in the hands of older males. Bedouin leaders are known as "sheikhs," an Arab word which literally means "old man." Sheikhs rule over tribes, divisions of tribes, and even larger families. Sheikhs have great power but are not absolute dictators. They generally have help from a council of tribal elders and must follow tribal traditions. The Sheikh settles grievances, makes decisions about the use of tribal territory, and about tribal relations with other tribes.

Family ties among Bedouins are usually stronger than in most parts of the world. The most important social obligation is to the family and this is where children receive their greatest influence. This sense of family loyalty is extended to the tribe, but Bedouins have not traditionally felt any sense of loyalty or obligation to a nation or national government.

The Bedouin concept of loyalty is based on the collective responsibility of the family, clan, and tribe for the conduct of its members. Misconduct by one member makes the entire group a target for revenge. Likewise, when one member is attacked or wronged, the entire group will come to his defense.

Punishment among the Bedouins is harsh and is generally based on the principle of "An eye for an eye and a tooth for a tooth."

Almost all Bedouins are Muslims although generally on a less formal basis than villagers or city dwellers. They say that "the desert is the Garden of Allah, from which the Lord of the Faithful removed all superfluous human and animal life, so that there might be one place where He can walk in peace."

Bedouins respect old age; they feel that an older person has the experience and knowhow essential to the survival of the group. Among these people, a woman of 30 or a man of 40 is considered old. Their harsh life results in rapid aging and forces dependence upon one another. They are a patriarchial society.

Work among the men and women is clearly divided. Men are the warriors who look after the animals. Women must look after the water, tents, children and other valuables. Boys are taken into adult society at the age of seven and are given responsibilities in the family and tribe. Girls also must help with the animals and tents at the same age. The boys join with the men in their council of elders.

The generosity and hospitality of the Bedouin are well known. Their hospitality grows out of the fact that in the desert men must depend upon other men. Even fugitives are given shelter and hospitality for three days. After this time, they have stayed their welcome and the host is no longer under any obligation.

Approximately 70% of the people of the Middle East are peasants living in small villages. Roughly 25% of the people live in cities or large towns. In recent times, the trend has been to move from villages and into the cities.

Most of the villagers are farmers. Those who do not farm make their living by providing goods and services to other villagers.

Middle Eastern farmers, unlike American farmers, live together in villages surrounded by their fields. This is a much older system than the isolated style of living in America. It gives easy help in case of emergencies such as natural disasters or attacks.

In farming areas where there is flat land, fertile soil, and plenty of water, villages are close together, and all available land is carefully cultivated. Along the valleys of the great rivers, villages extend in almost unbroken lines for hundreds of miles along the river banks. Isolated villages occur most often in the deserts and high mountains.

Most villages follow the same pattern. The buildings can hardly be seen from a distance because they are the same color and texture as the surrounding earth, although sometimes they are whitewashed. They usually follow no plan or layout. Streets are usually merely trails between the buildings.

Sun-dried bricks are the most common material used in construction. They are usually made from mud or clay mixed with straw. This method goes back thousands of years and is mentioned in the story of Moses in the Old Testament.

Villages in the mountains are often made of stones. On oasis, palm wood and leaves are used, and in the marshlands, reeds are used. Wooden houses are rare, but wooden beams are used to support the flat roofs and floors where there is more than one story.

While houses may vary in size, they tend to have a common floor plan. The basic design is a single-story structure of one or two rooms that house one family and possibly some livestock. Sometimes, one large family may live in several houses set close together around a courtyard. Another family may live in a two-story house of many rooms.

A family usually has several rooms, one of which is invariably a living room for the males of the household. The family eats and sleeps in the main room and meals are cooked either in one corner of the room or in the courtyard. They do not use tables and chairs; they eat seated on the ground or standing. There are no beds as such; mattresses or sleeping mats are unrolled.

The average villager has no electricity, central heating, piped-in water, or plumbing. Cooking fuel is usually dried dung, twigs, or possibly charcoal. Oil lamps provide light and water has to be carried from the nearest well. There are usually many wells and springs to provide water for the community.

The social organization of a village is more varied than it is among the nomads. This is largely due to the variety of areas in which villages are found. Nevertheless, there is a basic pattern of social organization common to most of the villages.

Some villagers consider themselves to be members of a tribe, while others do not. Usually, where villagers emphasize tribal structure it means they are recently settled nomads. These villagers think of the village headman as their tribal chief. After nomads have lived as villagers for several generations, emphasis on tribal organization begins to weaken and gradually disappear.

In all villages, the most important social groups are the clans and families, just as with the nomads. Loyalty to one's family is first, followed by loyalty to one's clan and village. The number of clans in villages varies greatly. Related families in each clan form a stable and closely knit group that is bound by blood ties. They usually work together and lead lives that are closely intermingled. A villager's friends and neighbors are basically members of his own clan.

A village probably has a mosque, a kindergarten, and some form of primary school. There may be a grocer, a constable who enforces the law with the help of the villagers, although there is usually practically no crime, and a barber who may also perform minor operations in emergencies. Sometimes, there is a government official or some form of medical officer supplied by the government.

There are two types of land holding in the villages; land owned outright by the villager is called mulk land, and government owned land rented to a tenant forever is called misiland. The tenant may leave the land to his children when he dies, and they may hold it so long as they continue to pay rent to the government. Landowners have special status in a village.

For peasants who have no land rights, there is usually three types of land use. First, there is the tenant who rents land from an owner at a very high rate and who must supply himself with all that is necessary to bring in a crop. He keeps all he produces as long as he pays the rent. Second, there is the sharecropper, who works the land with tools supplied by the owner. He probably receives at most about one quarter of what he produces. Third, there is the day laborer, who is at the bottom of the social ladder. He is a wage worker and usually is hired to work on the large estates.

Villages do not produce a middle class as we know it in the United States. Inheritance laws and movement to the cities have maintained a division between landholders and nonlandholders. By law, each son is entitled to share in his father's land after his father's death. With each passing generation and with each division of land, the farms have become smaller and smaller. For this reason, rich families often eventually become poor.

In ever increasing numbers, nomads and villagers are moving into the big cities of the Middle East. Most of the big cities there were established well over a thousand years ago. In these cities are the centers of government, industry, commerce, communication, and education.

Many cities in the Middle East are being reconstructed, old buildings are being torn down and new ones are being built, streets are being improved, and utilities and public facilities are being installed.

A common form of modernization is to build an entirely new city next to the old one. Usually the new city is built by and for Europeans. The local people stay in the old city or section. Gradually the two will be merged.

"New" cities of the Middle East are typified by Port Said at the northern end of the Suez Canal built in 1959; Tel Aviv founded in 1909; and Abadan which was developed between 1910 and 1913, and now Iran's leading oil-refining and oil-shipping port.

In the traditional city, the mosque is the main center. This is not only a religious center but with its spacious courtyard, it serves as a gathering place for the people. Here the proclamations are read from the government and demonstrations are often held. Near the mosque in the bigger cities there usually stands a government building--a citadel or fortified palace. Originally this was occupied by the ruler, but today in many cases it is a museum, while the government buildings are on the fringes of the old city or part of the new city.

Surrounding the mosque or somewhere in the old part of the city will be narrow streets and alleys of the bazaar. Here is the market area where merchants trade their wares.

The traditional Middle East bazaar seems crowded and confused to the tourist or visitor. Vendors hawk their wares loudly; while the streets are colorful jumbles of shoppers, donkeys, and sometimes a stray automobile. "Fixed" prices, as in the United States, are almost unknown. Loud, long, and heated bargaining between customer and seller is traditional. Although it is competitive, it is almost always good-natured.

Goods are often made in the bazaars; craftsmen work in small rooms near the shop. They are usually grouped according to their occupations or products, for which their part of the bazaar is named, for example, the "market of leather workers, or silver smiths." These specialized markets are arranged according to tradition. Occupations with the greatest social prestige are those dealing with the mosque, and they are usually nearest to the mosque.

The city's residential quarters which include public baths and food shops, as well as private homes, surround the bazaar; cemetaries lie beyond. The entire city was, and sometimes still is, encircled by a massive wall broken only by huge gates. The Middle Eastern city was traditionally built for protection against enemies.

Modern Middle Eastern cities are very much like European cities in pattern. The heart of the city is the central business district with tall buildings of contemporary design. Here are the office buildings, financial institutions, government offices, and large hotels. There are also movie theaters, restaurants, and night clubs sporting neon lights.

Beyond the central business district spreads the main residential section where most people live. The houses vary considerably

here. There are large luxurious apartment buildings, good-sized town houses, and many small brick homes. On the edge of the city will usually be found many rapidly growing slum areas where the newcomers and the financially down and out people live.

Most of these slum dwellers are villagers who have taken advantage of new roads and inexpensive transportation to come to the cities to seek a better life. Because they lack skills and experience, they often find that city life is no better than the village. Sometimes they find jobs as servants to the wealthy, or as laborers on construction projects, as porters for hauling loads for shoppers or businessmen, or sometimes they just do odd jobs whenever and wherever these can be found.

The Middle Eastern city often contains little groups of people with similar cultural backgrounds. They may belong to a particular religion, come from a particular part of the country, or speak a particular language. Whatever the tie, they tend to live together in the same section of the city.

The modern city of the Middle East also has mosques, public baths, and a market area. Modern cities also have many public buildings, such as hospitals, schools, museums, post offices, and a transportation system.

Cities in the Middle East are changing greatly. For one thing, they are growing and expanding. The city is becoming overcrowded, and there is a tremendous need for housing, transportation, and other public facilities. But, the cities are also developing an educated middle class of citizens. These "new" Middle Easterners show a greater sense of awareness of, and involvement in, the world than either the Bedouin or villager. Change comes slowly at times, but change does come.

VOCABULARY OF TERMS RELATED TO MIDDLE EAST

TAPE 1

1. oasis
2. sheikhs
3. cartographer
4. geographer
5. Middle East
6. Far East
7. overgrazing
8. erosion
9. Fertile Crescent
10. Levant
11. desert
12. steppes
13. arid
14. trade winds
15. sediment
16. delta
17. irrigation
18. levees
19. Mesopotamia
20. humid

PLACES TO BE LOCATED ON MAP BY STUDENTS

TAPE 1

1. All countries of Middle East
2. Africa, Europe, Asia
3. Mediterranean Sea
4. Arabian Peninsula
5. Atlantic Ocean
6. Indian Ocean
7. Persian Gulf
8. Red Sea
9. Rub' al Khali (Empty Quarter)
10. Sahara Desert
11. Tigris--Euphrates River and Valley
12. Nile River and Valley
13. Lake Tanganyika
14. Nile Delta
15. Aswan Dam, Egypt
16. Taurus and Zagros Mountain
17. Shatt-al-Arab River
18. Jordan River
19. Great Rift Valley
20. Suez Canal

GEOGRAPHY

OBJECTIVE ONE

Purpose: To become aware of the geographic features of the area known as the Middle East.

Logistics: Total class, 1-35.

Materials: Cassette recorder; overhead projector; 8½ x 11 maps of the Middle East, 1 per student; maps of the Middle East.

Process:

1. Teacher puts names of Middle Eastern countries on chalkboard.

2. Teacher plays tape of Middle East Geography; students listen and take notes (see suggestion list for use with tape).

3. Teacher reviews tape with students (oral questions) and helps students complete notes.

4. Teacher hands out outline maps to students. Students fill in names of countries from list on board. (Encourage students to use light pencil first.)

5. Teacher uses overhead projector maps to show and discuss:

   a. Location/names of countries

   b. Major bodies of water

   c. Mountain areas

   d. Steppe areas

   e. Desert areas

   (Students put this information on their student maps.)

6. Students might be encouraged to make a three-dimensional salt/flour map of the Middle East or of the Nile River Valley and Delta for extra credit.

GEOGRAPHY

OBJECTIVE TWO

Purpose:

1. To review previous day's work.
2. To learn basic vocabulary terms about the Middle East.
3. To view film "The Middle East: Crossroads of Three Continents" -- to review tape information.

Logistics:

Total class, 1-35.

Materials:

Overhead projector; overhead outline map projection; dittoed lists of vocabulary terms; variety of texts and dictionaries; film projector; film: Middle East: Crossroads of Three Continents.

Process:

1. Teacher asks review questions and uses blank outline map on overhead to review what students learned from previous days work.
2. Teacher hands out a vocabulary list of terms to each student--goes over the list orally for pronunciation. Students work in class on this list, writing definitions. Use textbooks, dictionaries, notes from tape, etc.
3. Teacher and class view film, The Middle East: Crossroads of Three Continents. Discuss with class how this supports what they have heard from the tape.

GEOGRAPHY

OBJECTIVE THREE

Purpose:

1. To learn what the people of the Middle East do for a living.
2. To discover what products and foods the Middle East contributes to the world's users.

Logistics:

1. The total class for #1, 2, 3.
2. Individual or small groups of 2 or 3 for #4.

Materials:

Blank outline of map of Middle East; various reference books.

Process:

1. Ask class to think of as many foods which came from the Middle East as they can. Teacher puts this list on chalkboard.
2. Ask class what other products they can name from the Middle East. Add these to the list on the board.
3. Hand out a blank outline map of the Middle East to each student. Have them research, using geography books, atlases, encyclopedia, and the tape of the Middle East, and label or draw symbols to show the areas where each item from their list on the chalkboard is produced.
4. Have various class members research topics such as the growing of opium poppies and how they are used in medicine; the growing of olives and their uses; oil production and its uses; the Aswan Dam in Egypt; etc., and present these to the class.
5. Have class collect and bring in for the bulletin board, recipes of Middle Eastern foods. Point out those foods that are listed on the board.

GEOGRAPHY

OBJECTIVE FOUR

Purpose:

1. To review vocabulary list from previous day.
2. To explore ways geography influences the way people live in the Middle East.
3. To view film on Life in Middle East.

Logistics:

Total class, 1-35.

Materials:

1. Paper/pencil or pen.
2. Vocabulary list.
3. Maps of Middle East.
4. Article reproduction on: Egyptian Fight to Live.

Process:

1. Allow students 10 minutes to review vocabulary list. Teacher then administers an oral or written test of terms/definitions to check students' knowledge of terms and spelling.
2. Teacher collects texts for grading.
3. Teacher asks students to collect pictures/articles typifying Middle East life styles; i.e., buildings, dress, vegetation, animals, topography, etc., and bring them to class for bulletin board display.
4. Teacher encourages discussion of ways geography has influenced life styles and historic development of Middle East. List suggestions on chalkboard:
   a. houses (flat roofs)
   b. dress (robes, head coverings)
   c. diet
   d. occupations
5. Teacher shows film: United Arab Emirates--A New Oil Nation. (Good for showing Bedouin life style.) (Could also use film, Life in an Oasis; however, this is an older film.)
6. Reproduce article, Egyptian Fight to Live. Have students read and discuss on fifth day.

GEOGRAPHY

OBJECTIVE FIVE

Purpose: To learn about differing life style of Middle East.

Logistics: Total class, 1-35.

Materials:

1. Cassette tape player.
2. Tape, "Geography--Peoples of the Middle East."
3. Paper/pens or pencils.
4. Student copies of outline map of Middle East.
5. Overhead projector.
6. Overhead projection map of Middle East.

Process:

1. Teacher collects pictures/articles from students and puts on bulletin board.
2. Teacher plays tape on "Geography--Peoples of the Middle East." Students take notes. (See suggested list of activities for this tape.)
3. Teacher reviews tape with students and helps students complete notes.
4. Teacher asks students to draw a diagram of a typical Middle Eastern city.
5. Teacher hands out student copies of outline maps of the Middle East.
6. Teacher uses overhead projector and map overlays to show:
   a. Major cities of the Middle East
   b. Areas of Bedouin habitation.
   c. Areas of Berber habitation.
   d. Arab countries of the Middle East.
   e. Non-Arab countries of the Middle East.

GEOGRAPHY

VOCABULARY OF TERMS RELATED TO MIDDLE EAST

TAPE 2

1. Nomads
2. Semetic
3. bedouin
4. rigorous
5. clan
6. tribe
7. famine
8. drought
9. sheikhs
10. "An eye for an eye..."
11. Muslim
12. patriarchal
13. peasants
14. mosque
15. mulk land
16. miri land
17. tenant farmer
18. share cropper
19. day laborer
20. bazaar
21. middle class
22. Allah

GEOGRAPHY

BIBLIOGRAPHY OF STUDENT READINGS

Fisher, W. B. The Middle East, A Physical, Social and Regional Geography. New York: E. P. Dutton, 1957.

Israel, Saul, et al. World Geography Today. New York: Holt, Rinehart and Winston, 1971.

Kavunedus, Thomas G., and Harold E. Hammond. The Middle East, History, Culture, People. New York: Cambridge Book Co., 1972.

Peretz, Don. The Middle East. Boston: Houghton Mifflin Co., 1969.

Peretz, Don, ed. The Middle East, Selected Readings. Boston: Houghton Mifflin Co., 1968.

Pounds, Norman J., and Robert C. Kingsbury. An Atlas of Middle Eastern Affairs. New York: Frederich A. Praeger, Publisher, 1968.

Tachou, Frank. Culture Regions of the World Series, ed. Seymour Fersh. McMillan Co., 1970.

ARAB HISTORY AND ITS CONTRIBUTIONS TO THE WEST

The unit on Arab history is most appropriate within courses on general world history.

Prior to the study of the unit on Arab History and Its Contributions to the West, students should have a chance to reveal what they already know about this area. This could be done in several ways; a paper/pencil test; a student paper written in class spontaneously around certain questions or thoughts prepared by the teacher.

Whatever method is used, the teacher should make sure students have some knowledge and understanding of each of the following questions: (1) Where is the "Middle East?," (2) What is the "Middle East?," (3) What is Islam"--why is it sometimes called Muslumism or Mohammadanism?, (4) Who are "Arabs?"

ARAB HISTORY AND ITS CONTRIBUTION TO THE WEST

OBJECTIVE ONE

Purpose: To understand the background for the development of Islam.

Logistics: The entire class, 1-35.

Materials: Student copies of text The Middle East, Frank Tachau, Macmillan, N.Y., 1970.

Outline maps for each student of the Middle East.

Film: The Haj.

Film projector.

Process:

1. Assign students to read Mohammad and Islam from Cultural Regions of the World, The Middle East, by Frank Tachau.
2. Review this chapter with the students after they have had a chance to read it. Ask them some oral questions; i.e.,
   a. Have Arabs always been Muslims?
   b. Where did Mohammad live?
   c. Why was Mecca such an important city before and after Mohammad's day?
   d. What is the Ka'ba and why is it important to the Muslims?
   e. What was the Hijroh? Why did it occur?
3. Discuss with the class who Mohammad might correspond to in other major religions such as Judaism and Christianity.
4. Discuss with the class what the term "prophet" means. What do they do? Why are they not always followed? Who were other prophets from the Middle East?
5. Using an outline map of the Middle East, have the students locate and label the following areas:
   a. Arabian Peninsula
   b. Medina
   c. Mecca
   d. Jerusalem
   e. Israel
6. View the film The Haj, 30 minutes, MEI or NICEM.
7. Assign the class to read chapter Religion of Islam in The Middle East by Tachau.
8. If possible, take the class on a visit to a mosque, or ask a few members to go and visit as a project. Perhaps take pictures and interview an imam (getting permission to do all this first) or invite an imam or some muslim to speak to the class and explain what the mosque and services are like.

ARAB HISTORY AND ITS CONTRIBUTIONS TO THE WEST

OBJECTIVE TWO

Questions from The Middle East by Frank Tachau, chapter entitled "The Spread of Islam."

1. How was Mohammad able to bring about unity and cohesion to the Arabian Peninsula?

2. What were some ideas and/or events which contributed to the amazing success in the spread of Islam by the early Muslims?

3. What changes within the Islamic religious community were brought about by the expansion of Islam beyond its original homeland?

4. What happened to the leadership of Islam after Mohammad's death?

5. Why was the Umayyads family important to Islam?

6. Why did Islam become split into sects?

7. What is the Caliphate? When was it established? What happened to it?

OBJECTIVE TWO

Purpose: To understand the basic beliefs and practices of Islam.

Logistics: The entire class.

Materials: Film: Islam.
Film projector.

Process:

1. Ask students some review questions about the assigned reading in Religion of Islam.

2. "Brainstorm" with class some similarities/differences between Islam, Christianity and Judaism. List these on the chalkboard. Group according to similarities and differences. Discuss these with the class. Consider such things as leadership, organization, use of aids such as Koran/Bible, worship centers, major belief (i.e., one God), etc.

3. Put terms from chapter on the chalkboard (or ditto paper) and have students look up and write the meanings to them:

   a. Koran
   b. Hadith
   c. surah
   d. Fatihah
   e. Islam
   f. Muslim
   g. Allah
   h. Divine Revelation
   i. Five Pillars of Islam
   j. imam
   k. muezzin
   l. mosque
   m. minaret
   n. alms
   o. Ramadan
   p. fasting
   q. Hajj (Hoperia)

4. Show the film "Islam," 1968, 16 minutes, or "Islam," 1962, 19 minutes. Both available from McGraw, Hill Text Films, 330 West 42nd Street, New York, N.Y. 10019.

5. Assign class to read The Spread of Islam, The Middle East, Tachau.

6. See attached questions for reading/film to be dittoed or put on chalkboard prior to assigning this chapter to be read. Teacher should preview the film and prepare some questions for students to answer as they view the film. Also, teacher might point out that the film will cover some of the things previously read about or discussed.

ARAB HISTORY AND ITS CONTRIBUTION TO THE WEST

OBJECTIVE THREE

Purpose: To compare the spread of Islam with the spread of Christianity and Judaism. To make students aware of the impact of Islam and its influence on the Arab world.

Logistics: Entire class and individual assignments for #2.

Materials: Selected reference books for researching assigned topics.

Chart for teacher of Islamic line of descent.

Process:

1. Review by oral questions/discussion the assigned reading from The Spread of Islam.

2. Compare the spread of Islam with that of Christianity and Judiasm. Have various students read stories about the Christian martyrs, Jewish Pogroms, etc. Are there similar stories in Islam? Have students explain what they read. Discuss these, including the Palestinian displacement.

3. Discuss the term "People of the Book." What does this refer to? What does it imply about Middle Eastern religions?

4. Have students (one or all) make a chart showing the line of descent of the leadership within the Islamic faith from Mohammad to the present. Indicate the various deviant groups within Islam. Put these on the chalkboard.

ARAB HISTORY AND ITS CONTRIBUTION TO THE WEST

OBJECTIVE FOUR

Purpose: To study the historical development of the Middle East.

Logistics: Entire class.

Materials: Research/reference materials in library for #3.

Film projector.

Film.

Student outline maps.

Process:

1. Have class read together from The Middle East by Tachau, "Medieval to Modern Times."
2. Try to relate this reading to what is happening in Western Europe.
3. Assign reports to be read and brought to class for presentation on the various crusades. This will require some library time to locate materials.
4. Show film Medieval Crusades, 27 minutes, EBE; or Medieval Times, 19 minutes, LOR.
5. Discuss with the class the political history of the Middle East--Turks, Crusades, Mongols, Ottoman Turks, Persian Empire of 1500's, European influence, Emergence of Modern States. (Possibly assign each country of the Middle East as a research project to show its history and development.)
6. Have class do a map of the Middle East showing pre-World War I and present day political borders and powers.

ARAB HISTORY AND ITS CONTRIBUTION TO THE WEST

OBJECTIVE FIVE

Purpose: To learn about the contributions of Arab culture to the rest of the world.

Logistics: Entire class.

Materials: Large table to use as "discovery table."
Various objects to represent Arabic contributors.
Library facilities for research on assigned topics.
Film projector. Film.

Process:

1. Assign class to read "Arts and Science" in the Middle East by Tachau.
2. Using a "discovery table," place objects or pictures of objects on the table and have class identify their reason for being there, using a variety of reference books supplied by teacher/library (encyclopedias, textbooks, single copy references). Objects might be:
   a. An algebra textbook.
   b. A poem or a copy of the Koran.
   c. Several numbers such as 1, 2, 3, 4, 0.
   d. A copy of the Rubaiyat.
   e. Pictures or drawings of geometric designs as in a mosque.
   f. An example of calligraphy.
   g. A small piece of carpet.
   h. Pictures of stars, planets, etc.
   i. An empty medicine bottle.
3. Assign research topics to various students to be reported on to the class:

   Arab Contributions to Medicine/Pharmacy
   - Caliph
   - Al-Mamun
   - Harun al-Rashid
   - Rhazes (al-Razi)
   - Avicenna (ibn-Sina)

   Arab Literature/Astronomy
   - Umar al-Khayyam
   - Al-Kindi
   - Caliph al-Mamun
   - Al-Khwarizmi

   Alchemy
   - Geber (Jabir ibn-Hayzan)

   Arabic Architecture
   - Al-Hambra
   - Dome of the Rock
   - Ceramics
   - Rug weaving
   - The Arabian Nights
   - Al-Johshi/ari

4. Show film Art of Islam, 10 minutes, ACI, and Discovering the Music of the Middle East, 20 minutes, NERC/VW, or *Gift of Islam, 25 minutes, MEI.

ARAB HISTORY AND ITS CONTRIBUTION TO THE WEST

OBJECTIVE SIX

Purpose: To discover additional information on Arab contributions.

To review materials studied.

Logistics: Entire class.

Materials: Class set of text: The Arabs, A Short History by Philip K. Hitti.

Copies of teacher prepared test for each student.

Process:

1. Read together as a class and discuss chapters entitled "Science and Literature," "The Fine Arts," "Cordova," "Jewel of the World," and Contributions to the West," from The Arabs, A Short History by Philip K. Hitti.

2. A culminating activity for the entire study should be some form of written test over the materials covered in the study.

ARAB HISTORY AND ITS CONTRIBUTIONS TO THE WEST

BIBLIOGRAPHY

Hitti, Philip K. The Arabs, A Short History. South Bend, Indiana: Gateway Editions, Ltd., 1943.

Kavunedus, Thomas and Harold Hammond. The Middle East: History Culture, People. New York: Cambridge Book Co., 1972.

Kingsbury, Robert and Norman J. G. Pounds. An Atlas of Middle Eastern Affairs. New York: Praeger Publishers, 1968.

Peretz, Don. The Middle East. Boston: Houghton Mifflin Company, 1969.

Peretz, Don. The Middle East--Selected Readings. Boston: Houghton Mifflin Company, 1968.

Tachau, Frank. The Middle East. New York: The Macmillan Publishing Company, 1970.

IMMIGRATION

The unit on immigration is designed to be used in American history or an American problems course. Little preparation would be necessary. General geographical concepts and world geography are important for map assignments. The reading assignments may be difficult for some students, but selection of readings may provide materials for a number of different levels.

IMMIGRATION

OBJECTIVE ONE

Purpose: To understand the causes for people migrating from one place to another.

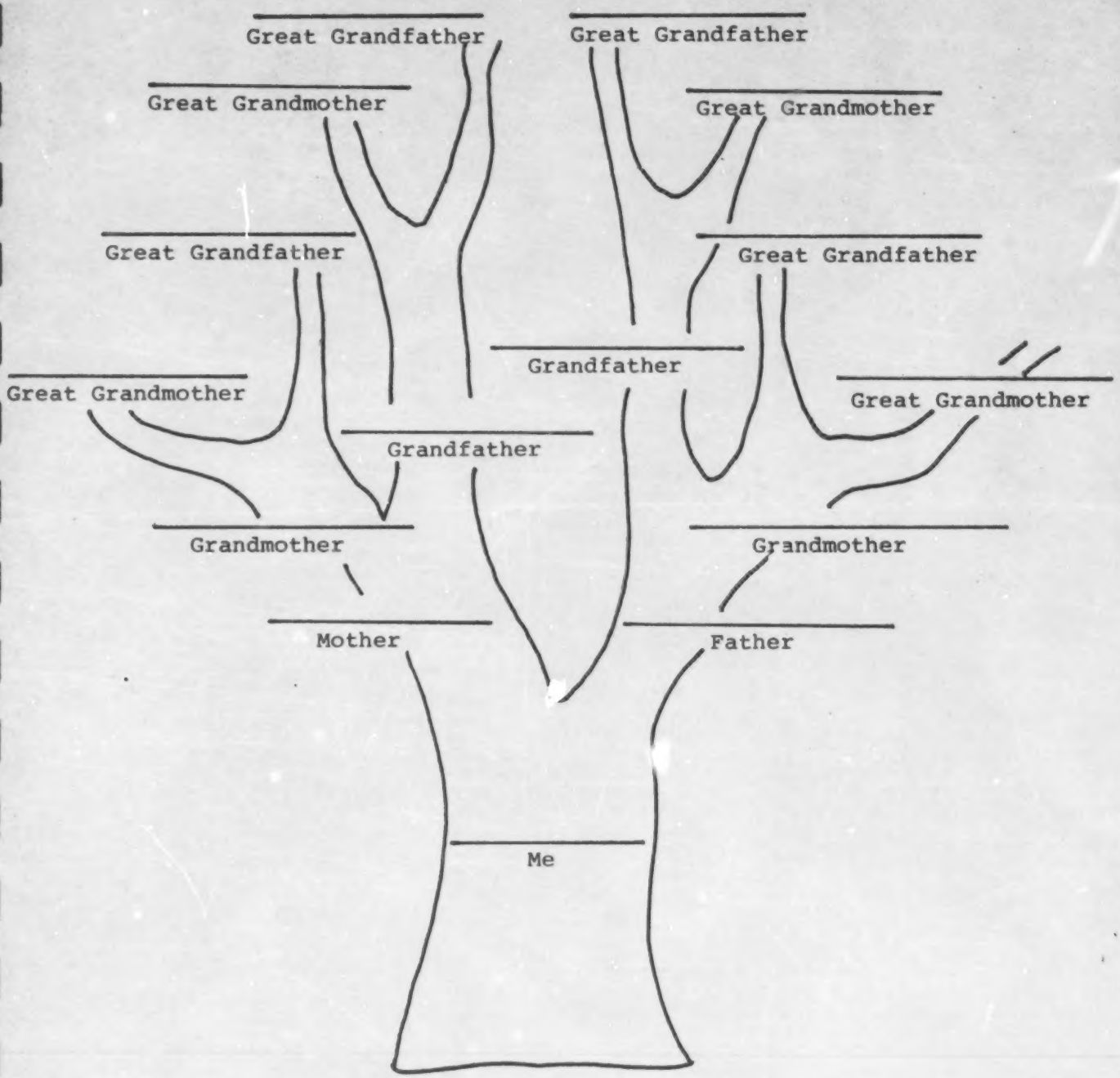
Logistics: Total class; group work (4 or 5); individual assignments.

Time Required:
Session 1 - 50-55 minutes (movie, discussion, group work)
Session 2 - 50-55 minutes (group work)
Session 3 - 50 minutes (share findings of trees)

Materials:
1. Film projector.
2. Film: Immigration (0206), 11 minutes.
3. Five booklets on immigrant experience.
4. Reprints from America, pp. 273, 274, 275, 278, 279; Labor's Untold Story, pp. 65, 66, 67; Freedom and Crisis, pp. 497, 498, 499, "The New Americans," "Shifting Trends in Immigration;" "Why We Came to America: The Finns," "Polish Immigration to the United States and Its Distribution."
5. World map--blank world map diagrams. (Optional)
6. Family tree diagram. (Optional)

Process:
1. Total class to discuss terms: MIGRATE, IMMIGRANT, ASSIMILATION.
2. Show film--discuss following questions:
   a. What causes people to leave their homeland and journey to a new land?
   b. What kinds of problems would they encounter?
   c. Would it be easier to migrate today or at the turn of the century when so many of the immigrants came?
3. Students are to join into groups of four or five. Select any one of five packages of material (Finnish, Italian, Polish, Ukrainian Experience or America Series and Labor's Untold Story, The Disinherited, pp. 25-42.)
4. In their group discussion, they are to look for reasons or causes of outward migration to the United States, as well as conditions faced upon arrival here.
5. Spokesperson from each group is to address the class and explain their particular situation.
6. At home or in class, each student should be able to write a one-paragraph generalization as to the factors that stimulate immigration. Some of the following terms should be sighted: economic, religious, political conditions, as well as opportunities fostered in new land.
7. At home share findings with class and possible bulletin board display. Students are to take a couple of days and explore their own background and history as to where their ancestry came from and what were the particular conditions that prompted their parents, grandparents, or great grandparents to migrate to the United States. Construct family tree (teacher pass out tree diagram) and complete map by diagraming route of travel from old country to new. Diagram all stops en route. Can be made into story in paragraph form if so desired and submitted to teacher.

Construct a family tree or genealogical chart. Go back as far as you can. Use photographs, dates, and places of ancestral birth if you have them.



Draw lines of ancestral immigration from old country to new

OBJECTIVE TWO

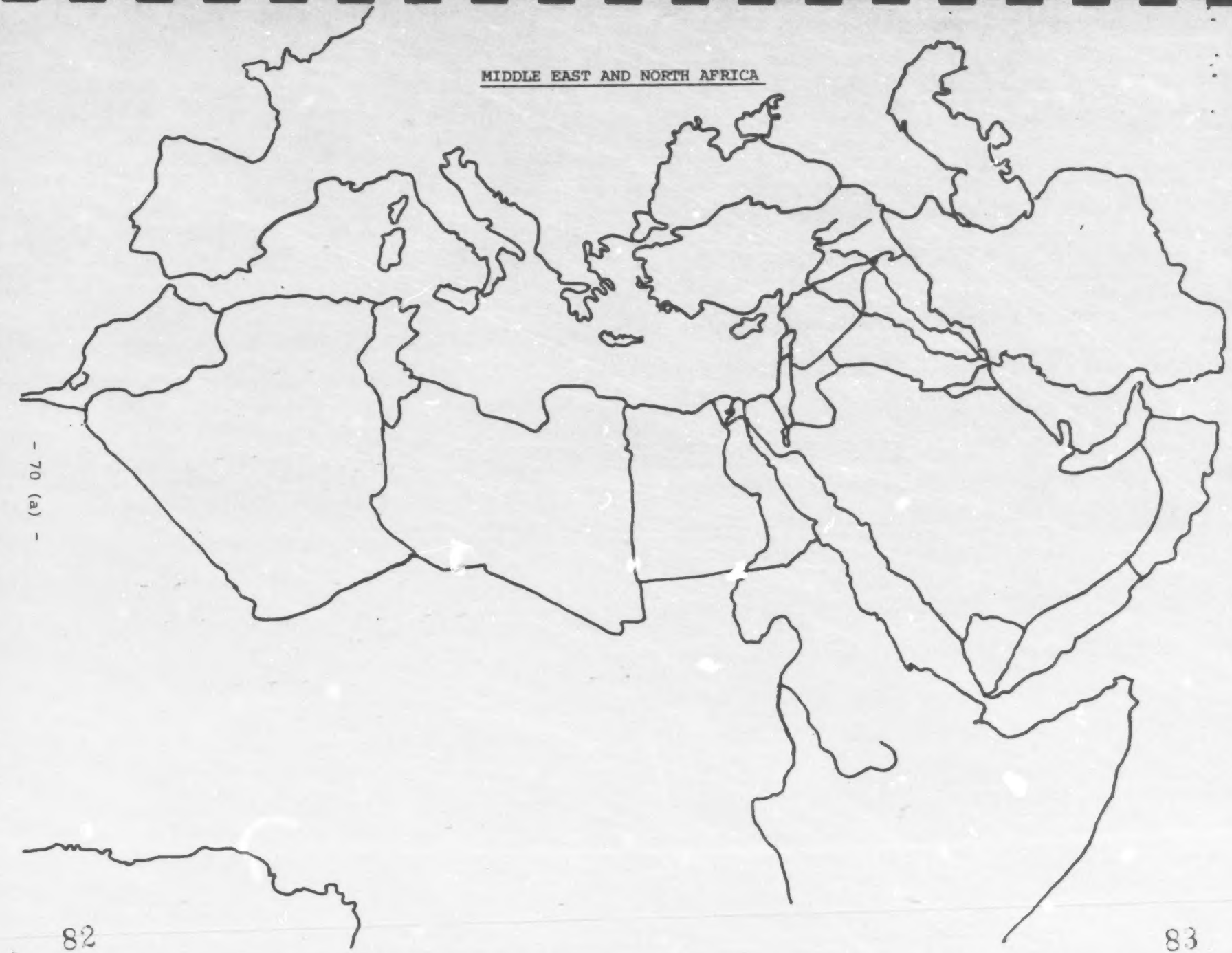
Purpose: To increase awareness and understanding of what an Arab is and where he or she came from.

Logistics: Total class.
Individual Assignments.

Time Required:
Session 1 - 55 minutes (films and introduction)
Session 2 - 55 minutes (map work)
Session 3 - 30 minutes (complete map work)

Materials:
1. Film projector
2. Films: The Arab, Who Is He? and Middle East: Crossroads of Three Continents.
3. Booklet, The Arab World, (Basic Facts of Each Arab Country, pp. 50-56)
4. Almanacs (several)
5. World maps
6. Dittoed maps of Middle East

Process:
1. Teacher places map of Middle East and world in view of class. Explains term "Middle East." The term originated as the middle between Western Europe and the Far East, also known as Near East at that time.
2. Prior to films, teacher emphasizes the ideas for students to be alerted to, such as "Who is an Arab?" "What similarities does he share with other people called Arabs (language, religion, food, dress, customs)."
3. Teacher show films:
   The Arab; Who Is He?
   Middle East: Crossroads of Three Continents
4. Homework assignment: Students write their definition of an Arab. (Optional)
5. Discussion of their definitions.
6. Teacher passes out dittoed maps of the Middle East to each student to fill in the maps as follows:
   a. Identify countries outlined by their boundaries.
   b. Identify the following cities: Cairo, Damascus, Beirut, Aleppo, Haifa, Jerusalem, Alexandria, Tripoli, Algiers, Aman, Baghdad, Kuwait City, Rabat, Reijadh, Tunis, Tehran, Ankara, Sana, Tel Aviv, and Jiddah.
   c. Identify the following bodies of water: Mediterranean Sea, Black Sea, Caspian Sea, Red Sea, Arabian/Persian Gulf, Nile River, Tigres, Euphrates River, Suez Canal.
   d. Note resources of several countries. (Optional)
   e. Place maps on bulletin board. Share findings with class.


MIDDLE EAST AND NORTH AFRICA
82
83

IMMIGRATION

OBJECTIVE THREE

Purpose: To understand which Arab groups immigrated to the United States, and become aware of each groups specific causes for their immigration

Logistics: Total class; group work.

Time Required:
Session 1 - 55 minutes, films
Session 2 - 55 minutes, films
Session 3 - Readings
Session 4 - Group work

Materials:
1. Film projector.
2. Films: Arab Village (11), Faces of My Brother (20), Palestinian Situation (50).
3. Readings:
   a. "Arab in America" from the Arab World.
   b. "The Palestinians," pp. 37-38.
   c. "The Arab-Israeli Conflict," pp. 39-40.
   d. "Yemeni Farm Workers in California," from Arab Workers, pp. 22, 23, 24, 25.
   e. "Immigration and Population," Arab Workers, p. 18
   f. "Introduction and Overview" of Arabic Speaking Communities in American Cities, pp. 1-17.
   g. "Flight," The Disinherited, pp. 15-42.
4. Map of the Middle East.

Process:
1. Teacher to use map and discuss with class the Arab migration to the United States from basically four Arab countries: Lebanon, Yemin, Syria, Palestine (Israel).
2. Locate areas on map. Show films to get better understanding as to causes of migration.
3. Place on the board the general terms discussed earlier concerning reasons for immigration: political, economic, religious, and conditions in new area. Class to break up into four or five students per group.
4. Groups are to use all available reading material to complete the following exercises:
   a. Look for examples of each general reason for immigration--document same in chart form.
   b. Construct table chart--specific groups of Arabs can be documented more than once.
   c. Class to share findings by having a spokesperson from each group present an overview of their findings--general discussion.
   d. Does this fit the pattern of the paragraph that each student wrote on immigration in Objective One?
   e. Possible guest speaker--Arab immigrant (optional).

d. Freedom and Crisis, "Reaction to the Newcomers," "Becoming American."
e. "Our Ugly Arab Complex."
f. Five booklets of European experience, Italian, Finnish, Slovak, Polish, and Ukrainian.

7. North American Images of the Middle East.

8. Construct a table chart (see example sheets or pass out dittos of same) listing or noting any of the examples on the chart. Exchange charts at conclusion, or post on bulletin board.

9. Students are to use newspapers, magazines, and other media (individual assignment at home) and look for any racism, exploitation, or sterotypes of current group of people. Turn in. (Optional)

10. Students are to list all problems they feel a newly arrived immigrant would face.

11. Should cover such ideas as education, language, job, family strife, social acceptance, housing, etc.

12. Show film Long Journey: Immigrant Experience.

13. Discuss problems of assimilation.

14. Each student is to write a short essay explaining the "commonalty" that all newly arrived immigrants share. Discuss or bring out in the essay the general ideas of "exploitation," "racism," "stereotyping," and "assimilation." Homework assignment is to be handed in when completed. (Optional)

IMMIGRATION

Specific Group	General Concept (Reason)	Data (Evidence)

IMMIGRATION

OBJECTIVE FOUR

Purpose: To understand and become aware of the racist attitudes towards ethnic minority groups. To also become aware of the variety of problems that immigrant groups encounter.

Logistics:
Total class.
Group work.
Individual assignments.

Time Required:

Session 1 - 55 minutes - Discuss terms racism, exploitation, sterotype, assimilation.

Session 2 - 55 minutes - Slide presentation B'nai B'rith and discussion.

Session 3 - 55 minutes - Readings.

Session 4 - 55 minutes - Readings.

Session 5 - 55 minutes - Film Long Journey: Immigrant Experience.

Materials:

1. Film projector.
2. Film Journey: Immigrant Experience, 30 minutes, #1489.
3. Slide projector.
4. B'nai B'rith slide presentation on racism.
5. Reading selections: Alistair Cooke's America, p. 293; Labor's Untold Story, pp. 220-223; Arab Worker, "Arab Worker in Detroit," "Yemini Farm Workers in California," pp. 13-16 and 22-25; Freedom and Crisis, "Reaction to the Newcomers," pp. 499-500; North American Images of the Middle East, "Becoming American," pp. 500-502.
6. Five booklets of European experiences (Italian, Finnish, Slovak, Polish, Ukrainian.
7. "Our Ugly Arab Complex"
8. Authentic letters, "Important Warnings and Advice for the Italian Immigrant," "Polish Migration #11," "Ukrainian Migration #6."

Process:

1. Teacher to place on board four terms for short discussion and identification--sterotyping, racism, exploitation, and assimilation.
2. Students to see slide presentation of B'nai B'rith's racism series. Short discussion to follow.
3. Students to work in groups of four for next activity. Read the following materials looking for examples of racism, exploitation, and sterotyping:
   a. Labor's Untold Story.
   b. Alstair Cooke's America.
   c. Arab Worker, "Arab Worker in Detroit," "Yemini Farm Workers in California."

IMMIGRATION

America's Societal Treatment of Ethnic Groups

Group	Racism	Exploitation	Stereotype

IMMIGRATION

BIBLIOGRAPHY

Ahmed, Ismael. "Organizing an Arab Worker's Cause," Arab Workers. Merp Reports #34, January 1975, p. 18.

As-Quazzaz, Ayad. The Arab World: A Handbook for Teachers. Albany, California: NAJDA (Women Concerned about the Middle East), 1978, pp. 37-40, 45, 51-56.

Aswad, Barbara C. Arabic Speaking Communities in American Cities. New York: The Center for Migration Studies of New York, Inc., 1974, pp. 1-17.

Bisharat, Mary. "Yemeni Farm Workers in California," Arab Workers. Merp Reports #34, January 1975, pp. 22-25.

Boyer, Richard O. and Herbert M. Morais. Labor's Untold Story. New York: United Electrical, Radio, and Machine Workers of America,1955, pp. 65-67, 220, 223.

Codianni, Anthony V., compiler. PRIMSES: Primary Sources in Ethnic Studies: A Training Model. St. Paul, Minnesota: Immigration History Research Center, University of Minnesota, 1978. Selected articles and pamphlets.

Cooke, Alistair. Alistair Cooke's America. New York: Alfred A. Knopf, 1977, pp. 273-279, 293.

Georgakas, Dan. "Arab Workers in Detroit," Arab Workers. Merp Reports #34, January 1975, pp. 13-15.

Greenfield, Meg. "Our Ugly Arab Complex," Newsweek, December 5, 1977, p. 110.

The Image of the Middle East in Secondary Textbooks. New York: Middle East Studies Association of North America, Inc.

Turki, Fawaz. The Disinherited. New York: Monthly Review Press, 1972, pp. 15-42.

Weinstein, Allen and R. Jackson Wilson. Freedom and Crisis. New York: Random House, Inc., 1974, pp. 499-503.

ISLAM

A Comparative Glossary of Terms for this Unit

The teacher should give each student a copy of this glossary. Students should be advised that different religious groups may have different understandings of these terms and that their interpretation is respected. This glossary is taken from Philip Hitti's, The Arabs, a Short History; Huston Smith's, Religions of Man; and John Lewis', Religions of the World Made Simple.

ISLAM

This unit, a study of Islam and a comparison with Christianity and Judaism, could be used in comparative culture classes, world history, philosophy, or world cultures.

The goal of this unit is to help students gain an understanding of the religion of many Arab-Americans and of many millions of people, particularly those living in the Middle East. It will also show the organic connection of Islam with Christianity and Judaism.

Muslims form a small but growing number of people in the United States with a proportionately large number of them living among us in the metropolitan Detroit area. One derivative of this study should be to promote respect and understanding for Arab-Americans who happen to be Muslims.

Students will be asked to inventory their religious concepts in general and, in particular, those of Christianity and Judaism. Teachers will show films, supply books, and personally explain the concepts of Islam.

Students will use small group discussions, teacher-class discussions, and individual reports to develop their knowledge of Islam and its relation to the Judea-Christian heritage.

ISLAM

OBJECTIVE ONE

Class Inventory of Religious Concepts

Purpose: To identify and define these basic religious concepts as a basis for an examination of Islam: purpose of existence, God, spirit, heaven, hell, worship, morality in human conduct, church and state relationships, sources of religious belief or creed, prophet, pilgrimage, fasting, brotherhood of man, monotheism, eternity, infinite, prayer, charity, priesthood, divine mediation, icons, place of worship, source of revelation.

Logistics: Total group or small groups of 6 to 8 students.

Time Required: Session one, 54 minutes; session two, 54 minutes.

Materials: Paper and pencil for small group inventory. Use blackboard for whole class inventory.

Process:

1. Teacher introduces unit. Show the film Gifts of Islam, if possible. Note importance of Arabic nations historically, economically, culturally, and in religion.

2. Teacher passes out copies of the comparative glossary. Students are given a 54-minute period to read the ten terms, or the teacher can lead the students through the terms.

3. Teacher will give an awareness assignment for the fourth day. Students may work in small groups if they desire to do so. Suggested topics might include:

   a. Read today's or recent newspapers and magazines for references to any religious concept.

   b. Students might discuss with parents what religious groups exist in the area and what the nature of the beliefs of that group are.

   c. Students can list religious concepts dealt with recently in films, popular songs, or books. See bibliography. Give students a copy.

d. In the following session, students will share their findings with the group and new religious concepts added to the group inventory.

e. Some students might wish to visit Islamic Center on Joy Road at Greenfield in Detroit. Imam Chirri of the Center is a very personable and open person. He would welcome the opportunity to speak to students on Islam.

N.B. If the teacher has multiple sets of The Religions of Man, Huston Smith, or Religions of the World Made Simple, John Lewis, he should have these on hand for a data base in class or for home use. Churchill High School has class sets of these books and an arrangement for borrowing them may be possible.

ISLAM

OBJECTIVES TWO & THREE

Islam, the Religion, and a Comparison with Christianity and Judaism

Purpose:

1. To show a film contrasting Christianity, Judaism, and Islam.

2. To discuss the similarities and differences of these faiths.

Logistics: Total group.

Time Required: 54 minutes for film and discussion. A second 54-minute period is quite desirable.

Materials: Film: Four Religions, #0615, Part 2, Livonia Media Center, Islam and Christianity, 30mm., B-W.

This film and its discussion related to first day's inventory could conclude a three-day presentation. For a longer and more thorough study, use the classroom sets of The Religions of Man by Huston Smith.

Process:

1. The teacher shows the film #0615 and objective is pursued as before.

2. The teacher now asks students to note similarities and differences in the inventory of basic religious concepts as understood and accepted by Muslims, Christians, and Jews. Use the glossary as a basis for discussion.

3. For a reinforcing assignment, students could be asked to write a report based on Huston Smith's presentation of Islam in The Religions of Man, pp. 217-253. Such a report might include one of the following topics:

   - Mecca at the time of Mohammed.
   - Mohammed and the Koran.
   - The Five Pillars of Islam.
   - The Influence of the Magistrate's role of Mohammed at Yathrib (Medin on the Koran).
   - The Brotherhood of Islam.

Islam
Objectives Two & Three

4. Using Fazlus Rahman's Islam, Nachor Books, 1968, more advanced students could write reports on such topics as:

   - Sects of Islam: Sunna Islam, Sufi order, and others.
   - Islam and science.
   - Islam and Greek philosophy.
   - Islam and the state.
   - Islamic architecture.
   - Islamic law.
   - Reform movements in Islam.

5. Using Religions of the World Made Simple by John Lewis, revised edition, Doubleday & Co., Inc., Garden City, New York, students might begin a study of the Black Muslim movement in the United States.

5a. Persian influences on Islam. Islam and the spread of the Arabic language.

ISLAM

OBJECTIVE FOUR

Awareness Assignment

Purpose: To have students give reports which were requested on the first day and to discuss those reports with the class.

Logistics: Total group.

Time Required: Session one--54 minutes

Process:

1. Each student or small group of students will present their reports.

2. The teacher will direct the class in discussing each report.

ISLAM

BIBLIOGRAPHY

Books

Hittie, Philip K. The Arabs, a Short History. South Bend, Indiana: Gateway Press, 1970.

Chapters 1-6 offer an excellent background of the Arab people and the rise of Islam. The rest of the book is a superb story of Islam on the march to territorial and cultural achievements.

The Koran, Interpreted. Translated by A. J. Arberry. New York: Macmillan Publishing Co., Inc.

Single copies of the above books should be in all Livonia Public Schools Instructional Materials Centers. A set of 35 copies of Houston Smith's Religions of Mankind would be most valuable because classes could use it in studying any other of the world's religions besides Islam.

Lewis, John. Religions of the World Made Simple. New York: Doubleday and Co., 1958, 1968.

Rahman, Fazlur. Islam. New York: Anchor Books, Doubleday and Co., 1966.

A very thorough study of Islam. The teacher and students who desire a greater understanding of Islam will find this book most useful. Reading level about 16 on the Fry scale.

Smith, Huston. The Religions of Man. New York: Harper and Row, 1965.

Churchill High School has a set of 35 of this book and all the high schools have one or more copies. This book has a 36-page chapter on Islam which high school students will find readable, interesting, and sufficiently brief. A good introductory work.

ISLAM

BIBLIOGRAPHY

Films

Four Religions, Islam and Christianity, Part II. Livonia Audio-visual Center, #0615. Black and white, 30 minutes.

Excellent presentation of the theology of Islam and its cultural impact on the west. Compares Islam, Judaism, and Christianity. Recommended introductory film for the short unit.

The Gift of Islam. Color, 30 minutes. Available from the Middle East Institute.

Excellent review of the growth of science, literature, and the arts under Islam and the impact of these disciplines on western thought. Recommended.

Islam. Color, 20 minutes. Available from Middle East Institute.

Deals with the early life of Muhammed and the influence of Judaism and Christianity on his thought. Well done. Recommended.

Islam, the Unifying Force. Color, 20 minutes. University of Michigan Film Library.

Useful for senior high school classes.

Sufi Way. Black and white, 20 minutes. Available from the Middle East Institute.

Explores the thought and practices of Sufi orders, including the "Whirling Dervishes." Recommended for teachers doing a two-week unit.

ISSUES

The Issues unit includes the historical background and present importance of the Palestinian question in the Middle East as well as the importance of oil. It could be used in World History, Current Events, International Relations, U.S. Government classes, or other courses that deal with contemporary problems.

A basic understanding of the place geography; e.g., the location of Old Palestine, original boundaries of Israel, present boundaries of Israel, and proximity of Arab nations is important for a frame of reference. It is imperative that the vocabulary material be included so as to avoid confusion.

In order to understand the Palestinian "problems," it is necessary to first understand the reasons for the creation of the state of Israel by the United Nations. It is then imperative to look and see the conditions of the displaced Palestinian Arabs as they face the future.

ISSUES

OBJECTIVE ONE

Purpose: Create an awareness among students of the importance and concern for the Middle East and the Palestinian question.

Logistics: Presented as an incentive program, this would take little class time but give background material and some familiarity with vocabulary.

Time Required: A small portion of the class period.

Process: For approximately one week prior to the introduction of this unit, have students clip or Xerox articles from newspapers and national news magazine which are primarily concerned with the Middle East. Post these on bulletin boards and walls. As an incentive, give extra credit for each new article. An alternative might be to have students listen to news broadcasts and begin class the next day with any news concerning the Middle East.

ISSUES

OBJECTIVE TWO

Purpose: To understand the historical development of Zionism and the modern state of Israel.

Logistics: Total class involvement. One person should not be allowed to dominate.

Time Required: Approximately one class period.

Materials: Vocabulary list.

Process:

1. Students are to take the attached list of vocabulary words and define each using an example for each term which is not a proper name. They should use both a dictionary and set of encyclopedias.

2. These vocabulary words should be discussed in class and common definitions agreed upon.

ISSUES

VOCABULARY LIST

1. Semitic
2. Jew
3. Arab
4. Hebrew
5. Muslim
6. anti-Semitic
7. pogrom
8. scapegoat
9. ghetto
10. terrorist
11. Balfour Declaration
12. Zionism
13. fedayeen
14. Palestinian Arab
15. Palestine Liberation Organization (P.L.O.)
16. Christian Sects

OBJECTIVE THREE

Purpose: To understand the historical development of Zionism and the modern state of Israel.

Logistics: Individual work first, then small group followed by individual reporting and group discussion.

Time Required: 3 - 4 class periods.

Materials: Text or multitexts. Outline.

Extra Credit or Alternative Activities: View Fiddler on the Roof.

Read My Enemy, My Brother by James Forman (see bibliography for description).

Process:

1. The teacher gives each student an outline of the conditions which led to Zionism and the ultimate creation of the state of Israel.

2. Given the outline, the student is to read from any general history which contains material regarding the establishment of Israel;e.g., "The Rise of Israel" from The Middle East, Houghton Mifflin, or any standard text such as Man's Unfinished Journey by Perry, Houghton Mifflin. He is then to write a sentence which further explains any items which are marked with an asterisk in the outline (the instructor simply indicates those items with an asterisk which have relevant material or which is considered to be especially important for the amount of time available and depth of study desired). This will obviously vary with the nature of the class and the time available. A current event class may obviously ignore much of the outline. A World History or International Relations class will spend more time and in-depth study, but not necessarily be interested in the same items.

3. Small groups of approximately 3-4 students are then asked to pool information and attempt to completely explain the outline.

4. Each group should then indicate those items which are not clear and those questions should be discussed before the entire group.

ISSUES

OBJECTIVE THREE

OUTLINE

I. Historical Background of Ancient Middle East

A. Both Hebrew and Arabic peoples are Semitic

B. Religious significance of area to Hebrews

II. Development of the Zionist Movement

A. Romans disperse most Jews by 135 A.D. Residual number remain in Middle East

B. Many Jews move into Christian European communities

1. Segregated into ghettos
2. Discriminated against by occupation
3. Pogroms occur at irregular intervals

C. Theodore Herzl launches Zionist Movement

1. Dreyfus case
2. Publishes The Jewish State
3. First Zionist Congress

D. Balfour Declaration by the British

1. World War I and Rothschild influence
2. Sympathy among British politicians

E. Affect of Nazi Germany

1. Discrimination against Jews in the 1930's
2. Hitler's concentration camps and "final solution"

F. Post World War II

1. Attempt by British to stop immigration and keep word to Arabs; i.e., camps on Cyprus
2. Jewish terrorist groups, Irgun and Stern gang oppose British
3. Britain gives problem to United Nations
4. United Nations partitions Palestine, 1947
5. 1948 war
6. 1956 war
7. 1967 war
8. 1973 war

III. Arabic Nationalism in the Middle East

A. Conquest of the area by Arabs in 637 A.D.

B. Later conquest by the Turks

C. British conquest of the area, World War I. Their treatment of Arabs

Issues, Objective III
Outline

D. Rising Arab nationalism
   1. Conflict with Jewish immigration, 1920's
   2. Promises made by the British to the Arab community
      a. During World War I
      b. In 1939, limiting immigration and fixing population ratio
   3. Post World War II
      a. Jewish terrorist groups against British and Arabs
      b. 1948 war--see map of partition
      c. 1956 war
      d. 1967 war
      e. 1973 war

E. Formation of the Palestine Liberation Organization

F. Conflict within the Arab world
   1. Jordan vs. Palestinians, 1970
   2. Palestinians in Lebanon

G. Effectiveness of terrorists

H. Palestinian living conditions

I. Palestinian feelings

ISSUES

OBJECTIVE FOUR

Purpose: To understand the historical claim and emotional involvement of the Palestinians.

Logistics: There should be individual work first, then small group questions from the entire group.

Time Required: 3-4 days

Materials: Both Antoun and Turki's books should be purchased, as many texts do not deal adequately with the Palestinian problem. These would deal primarily with Alternatives 1, 2, and 3.

Logistics for Alternatives 1, 2, and 3: These are short enough to be read aloud in class. Have a drama student read the selections from Turki and try to include the emotional overtones of the writing in the oral presentation.

Time Required: 2 class periods

Process: The instructor may use the same technique with the Roman Numeral III of the outline dealing with the Palestinian point of view, or filmstrip, Arabs and Jews; The Crisis is an excellent source.

Alternatives:

1. From The Arab World: Focus on Diversity, read "The Palestinians" and answer, "What do you think?"--discuss in class.

2. Read "The Refugee Experience" and "The Solution" in The Arab World: Focus on Diversity by Jane Antoun, Prentice Hall, 1977. Discuss in class.

3. Read more selections aloud in class from Turki, Fawaz, the Disinherited--Journal of a Palestinian Exile, 1974. This is excellent in its approach and description of personal events affecting the author's life.

Process--Evaluation: Each student should write an essay comparing the plight of the homeless Palestinian and the Jew prior to Israel. The essay should compare similarities and differences in the situations.

ISSUES

OBJECTIVE FIVE

Purpose: To understand the importance, emotional and historical (if possible) of the Palestinian question to "real" people.

Logistics: This should follow a vocabulary unit and the showing of the filmstrip Arabs and Jews: The Crisis. It is an alternative in terms of time and should run only four days. It is probably better to invite the Arab and Jewish speakers on separate occasions.

Time Required: 4 class periods

Materials: Filmstrip: Arabs and Jews: The Crisis.

Process: Have students invite a guest speaker. Use the extensive list of local organizations attached to this unit to explain:

a. His group's "claim" to the Palestinian area.

b. His group's "solution" to the particular problem.

An official from the Department of State may also be invited to discuss the issues he considers important to the United States and why we are involved in proposed solutions to this problem.

ISSUES

OBJECTIVE SIX

Purpose: To illustrate the power and problems associated with oil in the Middle East.

Time Required: 2 class periods

Process: Read and discuss the following as a class:

Facts:

1. Oil from the Middle East has been controlled by oil cartels involving only a few major oil concerns; e.g., ARAMCO in Saudi Arabia (4 companies).

2. Until 1973, the producing nations gained only a small profit from the oil underneath their soil.

3. Oil companies in the United States profited enormously during the 1973 oil embargo.

4. Oil rich nations such as Saudi Arabia are giving some funds to the poorer Middle East nations.

5. O.P.E.C. by raising prices in 1973 contributed to inflation in other nations.

6. How oil rich Arab countries spend their money directly affects us in the United States of America.

7. Large oil companies continue to control refining and transportation in the Middle East and thus influence countries and their foreign policies.

Read from The Arab World by Jane Antoun the articles entitled "The Power of Oil," "The Saudias Spend Their Money" and discuss the "right" the OPEC nations have to raise prices and the way in which the money is being spent.

Form a debate team and debate the issue of OPEC's right to raise oil prices. Have class award points for "telling" arguments.

ISSUES

The Importance of Oil to the Middle East

The decade of the 1970's has brought home to Americans the extent to which we rely on petroleum. At the beginning of the 1970's, the percentage of oil imported from the Middle East was quite small. As we near the end of the decade, approximately one-third of all oil used by Americans comes from the Middle East. This is steadily increasing. It is important for students to understand the development of these resources and the present ramifications for Middle Eastern countries. The issues are extremely complex and materials readable for students difficult to find.

ISSUES

BIBLIOGRAPHY

Materials for Background Information on
Middle Eastern Oil

Antoun, Jane. "Oil: Wealth and Power": The Arab World. Prentice-Hall, Inc., 1977.

This article superficially discusses the formation of OPEC and the embargo of 1973, and in greater detail the problems faced by the Saudis in spending their excess dollars.

Blair, John M. The Control of Oil. New York: Vantage Books, 1976.

This particular book, much too complicated for the average student, emphasizes the machinations of the oil companies in the Middle East and attempts to explain some of the labyrinths used to hide excessive profits gained by the oil companies. The author implies more freedom of decision making and movement among OPEC nations than does the book by Stork, however.

Stork, Joe. Middle East Oil and the Energy Crisis. Monthly Review Press, 62 West 14th St., New York, New York 10011, 1975.

Somewhat dated, this book specifically emphasizes the cartels and monopolistic control exercised by the oil companies, both pre, during, and post embargo.

"Israel or Oil?", Skeptic Magazine, Issue #12, March/April, 1976. Skeptic, 9420-D Activity Road, San Diego, California 92126.

BIBLIOGRAPHY

Materials for Background Information on Palestinians

Antoun, Jane. The Arab World--Focus on Diversity. Prentice-Hall, 1977.

This paperback text is part of the Prentice-Hall "Inquiry into World Cultures" series. Its format contains basic information regarding the topic "What do you think?" analysis of a position statement and often stresses both positive and negative aspects of a situation. Articles which are appropriate for this curriculum guide are: "The Palestinians"--the refugee experience, the solution, and "Arab Unity--Dream of Reality" and "Theodore Herzl's Dream."

Arabs and Jews: The Crisis.

This 6 filmstrip package from Schloat Productions (Serv. Code SPS, 150 White Plains Road, Tarrytown, N. Y. 10591) is excellent in its presentation of both the Jewish and Arabic claims to the Middle East. It covers both the historical background thoroughly and the 1948, 1956, and 1967 conflicts. It does not, however, discuss the 1973 war and some of the direct results of that conflict.

Forman, James. My Enemy, My Brother. Scholastic Book Services.

This sensitive novel of a young Jewish survivor of the holocaust and his travels to Palestine graphically portrays many aspects of both the Jewish and Arab situations in the Palestine of the late 1940's. It is easily readable by high school students and is a good introductory technique for beginning a unit on the modern Middle East, Israeli-Palestinian situation.

Local Businesses and Organizations for Information on the Middle East. See Appendix

These lists of Arab and Jewish organizations from whom materials and speakers may be obtained is a major source of information.

The Middle East. New York: Cambridge Book Co., 1968.

This text gives a good general background to the history of the Jewish people from approximately 2000 B.C. through the 1967 war. The chapters dealing with Palestine are readable and an effort is made to present both the Israeli and Palestinian viewpoints. The text suffers from the lack of specificity and the feebleness of the explanation of the Palestinian circumstances.

The Middle East--Selected Readings. Houghton Mifflin, 1968.

This contains two good articles: One, "The Rise of Israel" traces the history of Zionism, the other, "The Palestine Arabs" concludes with the importance of the consideration of these people in any Middle Eastern "settlement."

Palestine Digest. Published by the League of Arab States, Arab Information Center, 1875 Connecticut Avenue, N.W., Suite 1110, Washington, D.C. 20009.

Palestine Is the Issue. Sound filmstrip kit produced by the Association of Arab American University Graduates.

This sound filmstrip kit makes no attempt to present two sides of the issue and is extremely provocative. It would be an excellent source for a spirited discussion if a similar filmstrip could be found presenting the Israeli point of view.

"The Palestinians" from the Link, Volume II, No. 1. Spring, 1978, published by Americans for Middle East Understanding, Room 771, 475 Riverside Drive, New York, New York 10027.

This periodical contains articles originally appearing in the February 19-21 and 23, 1978 issues of the New York Times. They examine the nature of Palestinians in general and the role they play in each country in today's Middle East.

Rodinson, Maxine. Israel and the Arabs. Pelican Books, 1968.

This paperback, written by a Marxist, has its obvious bias, not so much in the information which is presented but in that which is not. It is readable and reasonably accurate in the presentation of the background information regarding: Jewish Nationalism and Arab Nationalism, Israel's First Decade, The Rise of Arab Socialism, The events leading to the 1967 war.

Turki, Fawaz. The Disinherited, Journal of a Palestinian Exile. 1974.

This book begins with an attempt at historical objectivity but soon becomes a fine example of the innermost feelings and intense emotions of the statelessness of a Palestinian Arab in Lebanon and other parts of the world.

CINEMATIC GUIDE TO THE MIDDLE EAST

A List of Films Dealing with the Arab Middle East

The following film list was compiled from the film holdings of the University of Michigan (U of M), Middle East Institute (MEI), and the Wayne Oakland Federated Library System (WOFLS). In addition to these film sources, the catalogue of the National Information Center for Educational Media (NICEM) was researched and a similar list prepared by the Near East Resource Center at the University of Washington (NERC/UW) was incorporated. Producers, distributors, and film libraries where these films can be obtained are included. A list of the abbreviations used will be found at the end of the list. Also included are some evaluations of selected films prepared by the Near East Resource Center at the University of Washington.

1. A New Day in the Middle East, 1956, 25 minutes. Pictures the Arab world where foreign domination is being replaced by unity and independence among the states. NERC/UW.

2. Afghanistan: Emerging from Isolation, 1968, 20 minutes. Tells how Afghanistan is facing the challenges of the modern world. NERC/UW.

3. African Continent, Northern Region, 1962, 16 minutes. Emphasizes three characteristics of North African nations: the Arab background and culture, the lack of water, and European influence. NERC/UW.

4. Algeria, 1965, 28 minutes. Traces the history of Algerian independence. Shows how their conflict was part of a larger struggle of the Arab world to throw off European domination. NICEM (Prod-NET, DIST-OPRINT).

5. Al-Hajj, 1960's, 20 minutes. This annual pilgrimage of Muslims is set against the modern cities and schools of Saudi Arabia. NERC/UW. (Recommendation: Excellent coverage of Islam seen through this pilgrimage.)

6. Alkhalij--The Gulf, 27 minutes. A general introduction to Bahrain, Qatar, Oman, and United Arab Emirates. Shows how oil resources have altered all aspects of the daily lives of these people. MEI

7. American Students View the Middle East, 1970, 28 minutes. Interviews with five American college students on campus attitudes toward the Middle East. NICEM (Prod-ADL, Dist-ADL).

8. Arab Experience--A Series (3 films), 1976. (1) Arab Identity, 26 minutes; (2) Egypt--Struggle for Stability, 27 minutes; (3) Saudi Arabia--Oil Revolution, 25 minutes. NICEM (Prod-LCOA, Dist-LCOA), NERC/UW (film (2) only), and MEI (film (2) only).

9. The Arab, Who Is He? 1973. Analyzes the thoughts and life style of the man on the street. NICEM (Prod-ADL, Dist-ADL).

10. Arab Israeli Conflict, 1974. Presentation concerning the current conflicts in the Near East. WOFLS and NERC/UW (Recommendation: Adequate).

11. Arab Israel Question, 1953, 15 minutes. Presents a discussion on the Middle East between experts on Middle East affairs. NICEM (Prod-ALM, Dist-OPRINT).

12. Arab Middle East, 1955, 16 minutes. Shows the Arab Middle East as a unit that included Lebanon, Syria, Jordan, and Iraq. NICEM (Prod-LEVO, Dist-MGHT) and NERC/UW.

13. Arab Village, 1963, 11 minutes. Presents a typical Arab village and describes the life of the people there. NICEM (Prod-EFL, Dist-AFME).

14. Arabia Moves Ahead, 1963, 20 minutes. Covers development in Saudi Arabia. NICEM (Prod-EMSA, Dist-AFME).

15. Arabian Children, 1954, 15 minutes. Everyday activities of children in a typical Arabian family in Jordan including both work and play. U of M, NICEM (Prod-EBE, Dist-EBE) and NERC/UW.

16. Art of Islam, 1969, 10 minutes. Shows art work from Islamic Art Museum in Cairo which depict the spread of Islam and its influence on art. NICEM (Prod-ACI, Dist-ACI) and NERC/UW.

17. Ataturk: Father of Modern Turkey, 1960, 26 minutes. Story of Ataturk, the man who led Turkey out of the Middle Ages into the 20th century and a modern nation. NICEM and NERC/UW (Recommendation: Good)

18. Bedouins of Arabia, 1969, 20 minutes. Life of the Bedouin tribesmen in the desolate desert in the Empty Quarter of Southern Arabia. U of M, NICEM (Prod-FI, Dist-FI).

19. Blue Men of Morocco, 1969, 28 minutes. Entertaining account of the life-style of the Berber tribes of Morocco by Walt Disney. NERC/UW (Recommendation: Good)

20. Changing Tunisia, 22 minutes. Portrays the Tunisians, their diverse ways of life, occupations, and culture. NICEM (Prod-CMC, Dist-CMC).

21. Close Up on Kuwait, 25 minutes. Pictures the modernization of Kuwait as brought about by the discovery of oil. MEI.

22. Country of Islam, 1957, 16 minutes. Provides a glimpse of culture, economic, and religion in Morocco as seen through the eyes of a Moslem boy. NICEM and MERC/UW (Recommendation: Fair)

23. Discovering the Music of the Middle East, 1970, 20 minutes. The music of the Middle East is traced back to the spread of Islam. Dance, rhythm, and melody are demonstrated by such instruments as the Oud, Santur, Qanun, Cimpalum, and Dumbek. NERC/UW (Recommendation: Good)

24. Ein Breira: Song of the Negev, 1967, 30 minutes. Shows a village in the Negev depicting its struggle against the desert. (NICEM (Prod-JNF, Dist-JNF).

25. Ethopia: Cultures in Change, 1971, 20 minutes. Traces the history of Ethopia and describes the people including the Christians, Moslem, and Jewish communities. NICEM (Prod-NGS, Dist-FI).

26. Egypt--Cradle of Civilization, 1952, 12 minutes. Examines the culture of ancient Egypt and its contributions to the development of western civilization. NICEM (Prod-EBF, Dist-EBC) and NERC/UW. (Recommendation: Good)

27. Egypt--Country in Transition, 1963, 10 minutes. Contrasts ancient and modern Egypt in farming, marketing, and education. NICEM (prod-AFME, Dist-AFME) and NERC/UW. (Recommendation: Fair)

28. Egypt--Land of the Nile, 1963, 17 minutes. Compares ancient Egypt with that of today. Depicts the Nile as essential Egyptian society. NICEM (Prod-DPC, Dist-UEVA) and NERC/UW.

29. Egypt: Sabha Discovers the Past, 1967, 20 minutes. Portrays the daily experiences of a young Bedouin girl whose family has come to an Egyptian village in search of a better life. NERC/UW.

30. Egypt and Israel, 1956, 90 minutes. Edward R. Murrow reviews the geography of Egypt and Israel and shows their economic, political, and cultural heritages. NICEM (Prod-DBSTV, Dist-OPRINT)

31. Egypt and the Nile, 1954, 16 minutes. Survey of the Nile region from Aswan to the port of Alexandria. Depicts modern Cairo, the Suez, and the importance of the Aswan dam on Egyptian agriculture. U of M, NICEM (Prod-EBE, Dist-EBE), and NERC/UW.

32. Egyptian Village, 1960, 18 minutes. Everyday life of farmer, or fellah, and his family in a small farming village along the Nile. U of M, NERC/UW, and NICEM (prod-BFA, Dist-BFA)

33. Egyptian Villagers, 1969, 14 minutes. A family and their way of life is shown in a small agricultural village near the Nile. U of M, MEI, and NICEM, (Prod-FI, Dist-FI).

34. Egypt Today: The United Arab Republic, 1969, 17 minutes. Explores the Egypt of today. NICEM (Prod-HOE, Dist-BFA).

35. Empty Quarter, 1969, 48 minutes. Fascinating journey in the interior of southern Arabia, showing some modernization in that area. MEI and NERC/UW. Recommendation: Excellent for geography)

36. Face of the Sahara, 1966, 19 minutes. Physical and social geography of the Sahara Desert. NERC/UW.

37. Faces of My Brother, 20 minutes. Documents the third world countries, depicting the harsh realities of hunger, poverty, sickness, and starvation as they exist in these areas. NICEM (Prod-WORLDH, Dist-WORLDH)

38. Four Religions, Part 2, Islam and Christianity, 1961, 30 minutes. Examines customs and beliefs of Islam and Christianity. NICEM (Prod-NFBC, Dist-MGHT) and NERC/UW.

39. Gift of Islam, 25 minutes. This film concentrates on the contributions of the Muslim world to the west in the fields of architecture, medicine, crafts, metallurgy, literature, music, philosophy, and others. MEI.

40. Golden Crescent, 30 minutes. Portrays a general view of Turkey. MEI.

41. The Haj, 30 minutes. Shows Muslims from all over the world performing their holy pilgrimage to Mecca. MEI and NICEM (Prod-FFF, Dist-FFF).

42. In the Name of Allah, 1977, 76 minutes. Examines the culture, vision, history, and scriptures of the religion of Islam. NICEM (Prod-NET, Dist-IU) and NERC/UW. (Recommendation: Good)

43. Introducing Turkey, 1956, 21 minutes. Turkey is pictured as a progressive country with growing industry and agriculture. NERC/UW. Recommendation: Good but dated)

44. Iran, 1973, 18 minutes. A world of brilliant colors, fascinating people, silver domes, ancient columns, and modern contrasts is woven into this film. NERC/UW. (Recommendation: Excellent)

45. Iran: The Struggle to Industrialize, 1967, 17 minutes. Discusses ties with the west and the importance of oil and irrigation to Iran's economy. NICEM (Prod-MGHT, Dist-MGHT) and NERC/UW.

46. Islam, 1968, 16 minutes. Examines the influence of Mohammed and the Koran on the people of the Middle East and explains the concept of the five pillars of Islam, one God, daily prayer, brotherhood, charity, and pilgrimage. NICEM (Prod-ICF, Dist-MGHT) and NERC/UW.

47. Islam, 1962, 19 minutes. Describes the beginnings and development of the Islam religion. MEI, NICEM (Prod-NFBC, Dist-MGHT) and NERC/UW. (Recommendation: Very good)

48. Islam I: The Straight Path, 1956, 30 minutes. Religions of Man Series. How the Islam religion was founded by Mohammed as one of precision and orderliness. NERC/UW.

49. Islam 2: The Five Pillars, 1956, 30 minutes. Religions of Man Series. Presents the five great religious dogmas of Islam and the teachings of the Koran. NERC/UW.

50. Islam--Prophet and People, 1975, 34 minutes. Traces growth and history of Islamic faith in the Middle East. NICEM (Prod, RAI, Dist-Texflm) and NERC/UW. (Recommendation: Excellent)

51. Islamic Mysticism: The Sufi Way, 1971, 28 minutes. Light on Islam, the youngest of the major religions, and its mystical core, Sufism. U of M and NICEM, (Prod-HP, Dist-HP)

52. Israel: Land of Promise, 1966, 22 minutes. Describes geography of Israel, interprets past history and background, shows Israel's new way of life, expanding economy, government, etc. NICEM (Prod-ASSOCF, Dist-AIMS).

53. Israel, Middle East Neighbor, 1962, 16 minutes. Cities, people, farms, and industries of fast growing Israel. U of M, NICEM (Prod-BFA, Dist-BFA) and NERC/UW. (Recommendation: Fair)

54. Israel--Nation of Destiny, 1971, 28 minutes. Reviews history of Israel and discusses current problems in respect to Arab Israel conflict. NICEM (Prod-ATLAP, Dist-ATLAP) and NERC/UW. (Recommendation: Poor, biased, use with care)

55. Israeli Kibbutz, 1974, 19 minutes. Questions whether the kibbutz, a totally agricultural community where people pool their labor and share the profits, will disappear in the wake of urbanization and industrialization. NICEM (Prod-IFFB, Dist-FI).

56. Jackpot in Libya, 25 minutes. CBS documentary on the changes in Libya brought about by the discovery of oil. MEI.

57. Jerusalem: Prophets and Paratroopers, 30 minutes. Portrays the multi-religious character of Jerusalem and traces the historical background of the 1967 Arab Israeli conflict. Attempts to provide a balanced presentation of opposing views. MEI.

58. Jordan and the Wonders of Petra, 1972, 16 minutes. Explores Jordan's history as reflected in its ruins and present culture. NICEM (Prod-HOE, Dist-OPRINT).

59. Jordan Valley, 1950, 20 minutes. Presents modern life in Palestine. NICEM (Prod-BFA, Dist-OPRINT) and NERC/UW.

60. Journey to Mecca, 1948, 16 minutes. Photographs the annual pilgrimage to Mecca by 50,000 Moslems from many parts of the world. NICEM (Prod-AFF, Dist-AFF).

61. Journey to Mecca, 1950, 15 minutes. Annual pilgrimage to Mecca, holy city of Islam, and birthpalce of Mohammed. U of M and NICEM (Prod-AF, Dist-AF).

62. Kibbutz, 40 minutes. Presents a visit to a kibbutz, an Israeli collective village, and looks at its way of life. NICEM (Prod-ALDEN, Dist-ALDEN).

63. Kibbutz, 1966, 24 minutes. Presents an overview of some structure of kibbutz life. NICEM (Prod-UCHIOS, Dist-UCHIOS).

64. Land and Water in Iraq, 1964, 14 minutes. Provides a fragmentary view of some of the aspects of ecology of modern Iraq. NICEM (Prod-EDS, Dist-EDS).

65. Libya Ahead, 25 minutes. General survey of life in Libya with discussion of Libya as an emerging oil producer. MEI.

66. Life of Nomad People, 1949, 10 minutes. Shows regions of the world where Nomads are found and their lifestyle. U of M, NICEM (Prod-COR, Dist-COR) and NERC/UW.

67. Lightning War in the Middle East, 1967, 14 minutes. Traces the roots of unrest that burst into conflict between Israel and Egypt in the war of 1967. NICEM (Prod-HEARST, Dist-HEARST).

68. Medieval Crusades, 1956, 27 minutes. The Crusades, their causes, results, and effects on life and trade in Europe. U of M, NICEM (Prod-EBE, Dist-EBE) and NERC/UW.

69. Life in an Oasis, North Africa, 1962, 11 minutes. How people live and adapt to desert environment. Shows Nile Valley oasis, oasis of Sahara, farming and daily life, and building a modern oasis. U of M, NICEM (Prod-COR, Dist-COR), and NERC/UW. (Recommendation: Good. Film covers Egypt exclusively and deals more with geography rather than lifestyle.)

70. Medieval Times: The Crusades, 1965, 14 minutes. Religious wars which wracked Europe and the Near East for nearly two centuries. U of M, NICEM (Prod-COR, Dist-COR), and NERC/UW.

71. Mediterranean Africa, 1952, 12 minutes. Geography and history of the Mediterranean coastal regions of Africa. U of M, NICEM (Prod-EBE, Dist-EBE), and NERC/UW. (Recommendation: More a travelogue than a documentary.)

72. Mediterranean World, 1961, 22 minutes. Depicts significance of the Mediterranean region in the development of Western civilization. Shows contemporary life in the Arab countries and the region as a center of world tension. U of M, NICEM (Prod-EBE, Dist-EBE), and NERC/UW.

73. Middle East, 1954, 13 minutes. Regional geography, the people, their homes, natural resources, industries, and recent changes in communication and transportation. U of M and NICEM (Prod-EBE, Dist-EBE).

74. Middle East, 1959, 25 minutes. Contributions of the Middle East's five great civilizations; three monotheistic religions. Shows varied life-styles, present day problems of Israel, Egypt, Turkey, and Jordan, and strategic location of four gateways to the Middle East. U of M, NICEM (Prod-IFF, Dist-IFF) and NERC/UW.

75. Middle East, 1955, 14 minutes. Shows the people, natural resources, and industries of Saudi Arabia. NICEM (Prod-EBF, Dist-EBC).

76. Middle East A Series, (4 films): (1) Economy--Oil, Water and Aspirations, 24 minutes; (2) History and Culture, Part 1, 23 minutes; (3) History and Culture, Part 2, 23 minutes; (4) Upsurge of Nationalism, 26 minutes. MEI, NICEM (Prod-NFBC, Dist-MGHT), and NERC/UW.

77. Middle East Caravan, 1965, 14 minutes. Presents a travelogue of the Middle East which includes scenes of Egypt, Israel, and Saudi Arabia. NICEM (Prod-ALITIA, Dist-ALITIA).

78. Middle East: Crossroads of Three Continents, 1955, 14 minutes. Shows geography of lands in Middle East; importance of water, oil, and the crossroads location of the region. U of M, NICEM (Prod-CORF, Dist-CORF), and NERC/UW.

79. Middle East--The Need for Water, 1967, 16 minutes. Describes efforts of inhabitants of Middle East to overcome handicaps imposed by aridity and geography. NERC/UW. (Recommendation: Excellent. This film shows scenes from Israel, Turkey, and Iran. Scope is wider than the title suggests.) and NICEM, (Prod-MGHT, Dist-MGHT).

80. Mischief in the Land, 25 minutes. Film documentary about the defeat of communism in Iraq from the end of monarchy, through Oassim's rise and fall, ending during the time of the late President Aref. MEI.

81. Modern Egypt, 1965, 18 minutes. Process of modernization in Egypt, development of its natural resources and improved living standards. NERC/UW.

82. Mohammedan World: Beginnings and Growth, 1953, 11 minutes. Reviews the history of the Mohammedan way of life and its impact on western culture. NICEM (Prod-CORF, Dist-CORF) and NERC/UW. (Recommendation: Naive title. Moslems are not Mohammedans.), U of M, and WOFLS.

83. New Sudan, 1963, 28 minutes. Illustrates development of Sudan since its gained independence in 1956. NICEM (Prod-EMREPS, Dist-AFME).

84. New Ways for Old Morocco, 23 minutes. Details the customs, traditions, and culture of the Berbers. Gives explanations of their experiment in living. NICEM (Prod-LEEN, Dist-RADIM).

85. Nile Valley and Its People, 1962, 15 minutes. The Nile from Lake Victoria to the Mediterranean, why the river is regarded as the symbol of life, and how it is controlled. U of M, NICEM (Prod-EBE, Dist-EBE), and NERC/UW.

86. North Africa, 1960, 20 minutes. Examines the geography, history, and present day political, economic problems of Morocco, Algeria, Libya, and Tunisia. NICEM (Prod-USDD, Dist-USNAC).

87. Oasis of the Sahara, 1965, 15 minutes. The way of life of people in the Sahara and the importance of water. MEI and NERC/UW.

88. Oil in Libya, 1969, 15 minutes. Takes the viewer into the desert of Libya, shows oil drilling sites, scenes of various cities, and the lifestyle. NERC/UW.

89. Oil in the Middle East, 20 minutes. Examines the affects of oil on the economy of various Middle East nations as they find themselves in a position of power. NICEM (Prod-NBCEE, Dist-FI).

90. The Oil Weapon, 1975, 50 minutes. Analyzes the far reaching consequences of the oil trade situation and provides an insight into the people of the Arab oil producing countries and their technological plans. NERC/UW. (Recommendation: Excellent. Film is meaningful and relevant.)

91. Olive Growing in the Middle East, 1950, 10 minutes. Illustrates the growing of olives in Jordan. NICEM (Prod-GBIF, Dist-GBIF).

92. Palestine, 1946, 16 minutes. Presents the history of Palestine today undergoing a great agricultural and industrial change in the hands of some 570,000 Jews who are determined to mold it into a modern Jewish state. NICEM (Prod-MOT, Dist-OPRINT).

93. Palestine, 1963, 16 minutes. Reviews the problems involved in the Palestinian issue. NICEM (Prod-SYRCU, Dist-AFME).

94. Planning Our Foreign Policy: Problems of the Middle East, 1965, 21 minutes. Procedure of a committee concerned with the psychological, economic, military, and political components of U.S. foreign policy in the Middle East. U of M, WOFLS, NICEM (Prod-EBE, Dist-EBE).

95. Rivers of Time, 20 minutes. Informative introduction to the history of the Middle East, discussing the origins of civilization in Sumerian times and the later achievements of the Arabs in philosophy and science. MEI.

96. Sinai, 1973, 36 minutes. Describes the history and current political and military problems of the Sinai Peninsula. NICEM (Prod-NBCEE, Dist-FI).

97. Story of Modern Egypt, 1972, 20 minutes. A short history of Egypt in the 20th century. NERC/UW. (Recommendation: Good.)

98. Suez, 14 minutes. Presents the history and aspirations of the Suez Canal. NICEM (Prod-BRYAN, Dist-OPRINT).

99. Suez Canal, 1966, 11 minutes. Describes how the canal was once a dream. Explains how the dream became a reality. NICEM (Prod-GATEFP, Dist-OPRINT).

100. The Sufi Way, 1972, 28 minutes. Discussion of Islam and its more mystical core, Sufism. NERC/UW, (Recommendation: Highly rated), and MEI.

101. Summer in Lebanon, 1961, 45 minutes. Pictures the coast and interior rural and urban areas of Lebanon, and surveys typical occupations. NICEM (Prod-BBCTV, Dist-GLOBTV).

102. Sun, Sand, and Sea, 1963, 30 minutes. Reviews the cultural background of North Africa and the Middle East. Traces origins of Islamic people, discusses Mohammed and the teachings and contributions of Arabic culture to the western world. NICEM (Prod-CON, Dist-MGHT).

103. Syria, from the Port of Call film Series. Presents the customs, architecture, and everyday life in Syria. NICEM (Prod-PUI, Dist-PUI).

104. This Is Egypt, 1963, 90 minutes. Deals with the land, people, river, and the antiquities that have made Egypt what it is today. NICEM (Prod-LOLAW, Dist-LOLAW).

105. Three R's in the Sand, 20 minutes. How schools for children of Palestinian and Arab refugees were established with limited supplies and facilities. U of M and NICEM (Prod-UNESCO, Dist-UNESCO).

106. Tunisia Steps Forward, 1956, 13 minutes. Considers the social and economic development of Tunisia. NICEM (Prod-SCHOF, Dist-OPRINT).

107. Turkey: A Strategic Land and Its People, 1959, 11 minutes. Depicts climate, geographic features, natural resources and industries of Turkey, and the beginnings of industrialization. NERC/UW.

108. Turkey: Emergence of a Modern Nation, 1963, 17 minutes. Pictoral resume of the history of Turkey and the changes in the last half of this century. NERC/UW.

109. Turkey: Modern Reforms, 1967, 16 minutes. A story discussing Turkey's economic and political development and efforts for modernization. NERC/UW.

110. Voyage of Abdullah, 1963, 34 minutes. Follows the travels of Arabs from southern Tunisia to northern Tunisia. Shows agriculture, daily life, industry, and historic ruins. NICEM (Prod-FACSEA, Dist-AFME).

111. Waking Middle East, 1963, 31 minutes. Discusses the current problems in Egypt, Syria, Lebanon, Israel, and Jordan. NICEM (Prod-UF, Dist-AFME).

112. We Are the Palestinian People, 1973, 52 minutes. Documents the century long conflict between the Zionist settlers of Israel and the Palestinian Arabs, tracing the history of Arab resistance and struggle. NICEM (Prod-TRIFCW, Dist-TRIFCW).

113. Where Are My People--Armenians, 1965, 28 minutes. Shows the history of the Armenian people from 700 B.C. to the present. NERC/UW.

114. Who Are the Arabs? 1976, 30 minutes. After tracing the history of Islam and the creation of the modern Arab world, this film focuses on Mecca. NERC/UW. (Recommendation: Good introductory survey.)

115. Women Up in Arms, 1965, 27 minutes. Although this film was produced eleven years ago, it is indeed an excellent film concerning the changing role of women in the Near East, specifically in Tunisia. NERC/UW.

ADDENDUM

Contact for the following films: San Francisco Newsreel, 630 Natomas Street, San Francisco, California, 94103, or Third World Newsreel, 26 West 20th Street, New York, New York, 10011.

1. Al Fateh, 1971, 80 minutes. Documentary capturing outlook of Palestinian People.

2. The Hour of Liberation Has Struck, 1974, 62 minutes. Sets forth the struggles of Dhofar and the People's Front for the Liberation of Oman.

3. Revolution Until Victory, 1973, 52 minutes. Traces the roots of the present struggle against Zionism and its relationship to the Jewish people.

4. To Live in Freedom, 1975, 54 minutes. Considers class struggles that exist in Israel.

Contact for the following films: American Friends Service Committee, Peace Education and Action Committee, 15 Rutherford Place, New York, New York, 10003:

1. The Israelis, 36 minutes. Discusses complex temperment of Israeli people and considers internal social problems and the role of Arabs present in the state of Israel.

2. The Palestinians, 54 minutes. In interviews with moderates through radicals, Palestinians express profound feelings about a return to their homes, as well as thoughts about Jewish Israelis, guerillas, terrorism, and the feasibility of a Palestinian state on the West Bank and Gaza.

Contact for the following filmstrips: Arab-American University Graduates, Inc. (AAUG), P.O. Box 7391, North End Station, Detroit, Michigan, 48202:

1. Palestinians: Holding On, 45 minutes. Interviews with Arabs in occupied Palestine, Gaza, and the West Bank. On camera are Palestinian settlements, razed Palestinian homes and villages, and communities resisting displacement.

2. Palestine Is the Issue, 1974, 45 minutes. Layman's guide to Palestine, reaching from 19th century Zionism to bombing of Palestine refugee camps in 1974.

Contact for the following films: Julian Bryan Production for International Film Foundation, 475 Fifth Avenue, New York, New York, 10017:

1. Ancient Egyptian, 27 minutes. Interesting, beautiful film on ancient Egypt.

2. Israel: Story of the Jewish People, 31 minutes. Strong on photography and production. Content is average, slant is pro-Israel.

The above addendum was compiled by Americans for Middle East Understanding, Room 771, 475 Riverside Drive, New York, New York, 10027.

CODE SECTION

The following is a complete description of the abbreviations used throughout the list of films, giving the contact source for the films:

1. U of M - University of Michigan, Audiovisual Department, Ann Arbor, Michigan, 48109.

2. MEI - Middle East Institute, 1761 N Street, N.W., Washington, D.C., 20036. Telephone: 202-785-1141.

3. WOFLS - Wayne Oakland Federated Library System, Audiovisual Department, 33030 Van Born Road, Wayne, Michigan, 48184. Telephone: 313-326-8923.

4. NERC/UW - Near East Resource Center, University of Washington, 219 Denny Hall, Seattle, Washington, 98195.

5. NICEM - National Information Center for Educational Media, University of Southern California, University Park, Los Angeles, California, 90007.

To obtain a film compiled by the NICEM or National Information Center for Educational Media, the distributor must be contacted directly. Following is a list of the distributors by their abbreviation:

ACI — ACI Productions
Eleventh floor
35 West 45th Street
New York, N.Y. 10036

ADL — Anti Defamation League
of B'nai B'rith
315 Lexington Avenue
New York, N.Y., 10016

AF — Assn Films
600 Madison Avenue
New York, N.Y. 10022

AFF — Affiliated Film Producers
8 East 93d Street
New York, N.Y. 10028

AFME — American Friends of the
Middle East
Public Relations Department
1607 New Hampshire Avenue
Washington, D.C. 20009

AIMS — Aims Instructional Media
Services, Inc.
P.O. Box 1010
Hollywood, California 90028

ALDEN — Alden Films
5113 Sixteenth Avenue
Brooklyn, N.Y. 11204

ALITIA — Alitalia Airlines
5670 Wilshire Blvd.
Los Angeles, California 90036

ATLAP — Atlantis Productions, Inc.
1252 La Granada Drive
Thousand Oaks, Calif. 91360

BFA — BFA Educational Media
2211 Michigan Avenue
Santa Monica, Calif. 90404

CF — Churchill Films
662 N. Robertson Blvd.
Los Angeles, California 90069

CMC — Center for Mass Communi-
cation of Columbia University
Press
440 West 110th Street
New York, N.Y. 10025

CORF — Coronet Instructional Films
65 E. South Water Street
Chicago, Illinois 60601

EBEC — Encyclopedia Britannica
Educational Corp.
425 North Michigan Avenue
Chicago, Illinois 60611

EDS — Educational Development Center
39 Chapel Street
Newton, Massachusetts 02160

FFF — Farm Film Foundation
1425 H Street, N.W.
Washington, D.C. 20005

FI — Films, Inc.
1144 Wilmette
Wilmette, Illinois 60091

GBIF — Gaumont-British Instructional
Films
135 Wardour Street
London W. I, England

GLOBTV — Global Television Series
London, England

HEARST — Hearst Metrotone News
450 West 56th Street
New York, N.Y. 10019

HP — Hartley Productions
279 East 44th Street
New York, N.Y. 10017

IFF — International Film Foundation
475 Fifth Avenue
Suite 916
New York, N.Y. 10017

IU — Indiana University
Audiovisual Center
Bloomington, Indiana 47401

JNF — Jewish National Fund
Youth & Educaton Department
JNF House
42 West 69th Street
New York, N.Y. 10021

LCOA — Learning Corp. of America
711 Fifth Avenue
New York, N.Y. 10022

LOLAW — Lola Wilson Celebrities
Artists Manager
139 South Beverly Drive
Beverly Hills, Calif. 90212

MGHT — McGraw Hill Textfilms
330 West 42nd Street
New York, N.Y. 10019

OPRINT — Out-of-Print

PUI — Productions Unlimited
1565 Broadway
New York, N.Y. 10036

RADIM — Radim Films, Inc.
220 West 42nd Street
New York, N.Y. 10036

TEXFLM — Texture Films, Inc.
1600 Broadway
New York, N.Y. 10019

TRIFCW — Tricontinental Film Center
West
P.O. Box 4430
Berkeley, Calif. 94704

UCHIOS — University of Chicago
Orthogenic School
1365 East 60th Street
Chicago, Illinois 60637

UEVA — Universal Education and
Visual Arts
221 Park Avenue, S.
New York, N.Y. 10003

UNESCO — UNESCO Publications Center
317 East 34th Street
New York, N.Y. 10016

USNAC — U.S. National Audiovisual
Center
National Archives and Records
Service
Washington, D.C. 20408

WORLDH — World Horizon Films
Pinesbridge Road
Maryknoll, N.Y. 10545

ORGANIZATIONS (AND CONTACT PERSONS)
FOR INFORMATION ON THE MIDDLE EAST

LOCAL

1. Albanian Islamic Center
19775 Harper Avenue
Harper Woods, MI 48225

2. American Arabic Council
Mr. Edward Deeb
1405 Balfour
Grosse Pointe Park, MI 48230

3. American Druze Society
Mounder A. Kazem
2812 Begole Street
Flint, MI

4. American Federation of
Ramallah Palestine
P.O. Box 2422
Livonia, MI 48150

5. American Friends Service
Committee
1414 Hill Street
Ann Arbor, MI 48104
Phone 761-8382

6. American Jewish Committee
163 Madison
Detroit, MI

7. American Moslem Society
Mr. Albert Ferris
9945 W. Vernor
Dearborn, MI

8. American Moslem Women's Society
Mrs. Anisi Deep
23206 Park
Dearborn, MI 48124

9. Anti-Defamation League
163 Madison
Detroit, MI 48226

10. Arab American Congress for
Palestine
Hiyam Ayyash
35647 Six Mile Road
Livonia, MI 48154

11. Arab American University Graduates
Rashid Bashshur
1383 Esch Circle
Ann Arbor, MI 48104

12. Arab Community for Economics
and Social Services (ACCESS)
2732 Saline
Dearborn, MI 48120

13. Arab Women's Union
Farida Khuri
Huntington Woods, MI 48070
Phone 545-6453

14. Arabic Cultural Foundation
Karim Ajluni
2432 Guardian Building
Detroit, MI 48226

15. Association for Arab-American
University Graduates
P.O. Box 7391
North End Station
Detroit, MI 48210

16. Chaldean Center
18126 Danbury
Detroit, MI

17. Chaldean-Iraqui Association of Mich.
Salman Sesi
6355 Wellesley Drive
West Bloomfield, MI 48033

18. Department of Civil Rights
State of Michigan
Plaza Building
1200 Sixth Avenue
Detroit, MI 48226

19. Federation of Islamic Assoc.
in the U.S. and Canada
James Kalil
1711 Riverside Drive
Dearborn, MI

20. International Institute
111 East Kirby
Detroit, MI 48202

Organizations (and Contact Persons)
for Information on the Middle East--Local

21. Islamic Center of Detroit
(Shia Seet)
Imam Mohammed J. Chirri
15571 Joy Road
Detroit, MI 48210

22. Islamic Center Women's Society
Miss Zehia Kalil
1527 Kenmore
Dearborn Heights, MI

23. Islamic Mosque
(Sunni Seet)
9945 West Vernor
Dearborn, MI 48120

24. Jordan Club of Detroit
Michael Shamat
8888 Braile
Detroit, MI

25. Jordanian Consulate
K. Fred Ajluni
2432 Guardian Building
Detroit, MI 48226

26. Karoub, Rev. Imam Muhammad Adik
17514 Woodward Avenue
Detroit, MI 48203

27. Labanese Consulate General
1300 Lafayette East
Suite 101
Detroit, MI 48207

28. Lebanon American Social Society
13461 Joseph Campau
Detroit, MI

29. Livonia Human Relations Commission
Pierson Center
32625 West Seven Mile Road
Livonia, MI 48152

30. Mother of God Church (Chaldean)
Rev. George Garmo
20000 West Nine Mile Road
Southfield, MI

31. Ramallah Club of Detroit
George Khoury
14100 Minock Drive
Detroit, MI

32. Sand's Club of Detroit
Mitch Dorghali
1329 Kensington
Grosse Pointe Park, MI 48230

33. Sacred Heart Chaldean Church
Reverend Jacob Yasso
19126 Danbury
Detroit, MI

34. St. George Orthodox Church
Reverend John Badeen
2760 East Grand Blvd.
Detroit, MI

35. St. John Chrysostoms Syrian
Church
2134 Marborough
Detroit, MI

36. St. Marks Coptic Orthodox Church
(Egyptian)
705 North Valley Chase
Bloomfield Hills, MI 48013

37. St. Mary's Antiochian Orthodox
Church (Syrian)
18100 Merriman Road
Livonia, MI 48154

38. St. Maron's Cathedral
(Lebanese Maronite)
Rev. James Namie
11470 Kercheval
Detroit, MI

39. Sts. Peter & Paul Syrian
Orthodox Church
25536 Lahser Road
Southfield, MI

40. Syrian Orthodox Brotherhood Club
Majid Deeb
2586 Alter Road
Detroit, MI 48215

41. World Lebanese Cultural Union
Antoine Obeid
21731 Shady Lane
St. Clair Shores, MI 48079

42. Zionist Organization of Detroit
18451 West Ten Mile Road
Southfield, MI

LIVONIA ETHNIC HERITAGE STUDIES PROGRAM

LOCAL BUSINESSES

Restaurants

Beirut Gardens
14306 Michigan
Dearborn, MI 48126
581-9503

Cedars of Lebanon
74 West Columbia
Detroit, MI
963-7254

Ghannam's Popular Corner
10135 Dix
Dearborn, MI 48120

Judge's Shish Kabob Center
21611 Fenkell
Detroit, MI

Kamel's Restaurant
10157 Dix
Dearborn, MI 48120
842-9102

Middle East Restaurant
10515 Dix
Dearborn, MI 48120

Mitch Housey's
28500 Schoolcraft
Livonia, MI 48154
425-5520

Phoenicia Restaurant
12067 Woodward
Highland Park, MI 48203
869-9220

Sadye's Beirut Garden
15703 10 Mile Road, East
Detroit, MI
775-8740

The Sahara Restaurant
16415 East Warren
Detroit, MI
885-5503

The Shiek Restaurant
317 East Lafayette
Detroit, MI
964-8441

Livonia Ethnic Heritage Studies Program
Local Businesses

Coffee Houses

Albert Habeeb Coffee House
10429 Dix
Dearborn, MI 48120
842-9609

Gift Shops

Gabriel Importing Company
2461 Russell
Detroit, MI
961-2890

Ghazale Importing Company
1442 East Fisher Freeway
Detroit, MI
965-0967

Hassin's Emporium World Gifts
1539 East Lafayette
Detroit, MI
964-0884

Bakeries

Arabian Village Bakery
10045 West Vernor
Dearborn, MI
849-5835

Lebanon Bakery
3346 Michigan
Detroit, MI
894-9341

Paramount Bakery
11471 Kercheval
Detroit, MI
331-4104

Nightclubs

Uncle Sams
10413 Dix
Dearborn, MI 48120
843-6150

Markets

American Oriental Grocery Company
1481 Russell
Detroit, MI
961-0625

American Oriental Wholesale Grocery
20736 Lahser Road
Southfield, MI
352-5733

Arab Town
16511 Woodward
Highland Park, MI
883-5444

Hakim's Food Center
7751 Second
Detroit, MI
871-5513

Jabbouri's Supermarket
12248 Hamilton
Highland Park, MI 48203
865-4407

Linda Joseph's Middle East
Gourmet Shop
15211 Mack
Detroit, MI
886-8540

Middle East Gourmet Shop
3510 Lakepointe
Detroit, MI
882-0441

NATIONAL AND INTERNATIONAL ORGANIZATIONS FOR INFORMATION ON THE MIDDLE EAST

1. American Committee for Justice in the Middle East
   Post Office Box 3211
   Boulder, Colorado 80303

2. American Friends of the Middle East
   1605 New Hampshire Avenue, N.W.
   Washington, D.C. 20009

3. American Friends Service Committee
   Peace Education Division
   1501 Cherry Street
   Philadelphia, Pennsylvania 19102

4. American Institue of Islamic Studies
   P.O. Box 694
   Denver, Colorado 80201

5. American Jewish Committee
   165 East 56th Street
   New York, N.Y. 10022

6. American Near East Refugee Aid
   900 Woodward Building
   733 Fifteenth Street, N.W.
   Washington, D.C. 20005

7. America for Justice in the Middle East
   P.O. Box 4841
   Beirut, Lebanon

8. Americans for Middle East Understanding (The Link)
   475 Riverside Drive
   New York, N.Y. 10027

9. Anti-Defamation League of B'nai B'rith
   315 Lexington Avenue
   New York, N.Y. 10016

10. Arab Information Center
    1608 New Hampshire Ave., N.W.
    Washington, D.C. 20009

    and/or

11. Arab Information Center
    747 Third Avenue
    New York, N.Y. 10017

    and/or

12. Arab Information Center
    18 South Michigan
    Chicago, Illinois 60603

13. Arab Women's Information Committee
    P.O. Box 320
    Beirut, Lebanon

14. Arabian American Oil Co.
    1045 Avenue of the Americas
    New York, N.Y. 10019
    Attention: Public Relations Dept.

15. Aramco Services Company
    1100 Milam
    Houston, Texas 77002

16. Aramco World Magazine
    1345 Avenue of the Americas
    New York, N.Y. 10019

17. The Catholic Near East Welfare Assoc.
    1011 First Avenue
    New York, N.Y. 10022

18. Egypt Airlines
    Executive Office
    720 Fifth Avenue
    New York, N.Y. 10020

19. Embassy of Afghanistan
    2001 24th Street, N.W.
    Washington, D.C. 20008

20. Embassy of Algeria
    2118 Kalorama Road, N.W.
    Washington, D.C. 20008

21. Embassy of Arab Republic of Egypt
    2310 Decatur Place, N.W.
    Washington, D.C. 20008

22. Embassy of Iran
    3005 Massachusetts Avenue, N.W.
    Washington, D.C. 20008

23. Embassy of Iraq
1801 P Street, N.W.
Washington, D.C. 20009

24. Embassy of Israel
1621 22d Street,
Washington, D.C. 20009

25. Embassy of Jordan
2319 Wyoming Avenue, N.W.
Washington, D.C. 20008

26. Embassy of the State of Kuwait
2940 Tilden Street, N.W.
Washington, D.C. 20008

27. Embassy of Lebanon
2560 28th Street, N.W.
Washington, D.C. 20008

28. Embassy of Libya
2344 Massachusetts Ave., N.W.
Washington, D.C. 20008

29. Embassy of Morocco
1601 21st Street, N.W.
Washington, D.C. 20009

30. Embassy of Pakistan
2315 Massachusetts Ave., N.W.
Washington, D.C. 20008

31. Embassy of Saudi Arabia
1520 18th Street, N.W.
Washington, D.C. 20005

32. Embassy of the Democratic
Republic of the Sudan
Office of the Cultural Counsellor
2612 Woodley Place, N.W.
Washington, D.C. 20008

33. Embassy of Tunisia
2408 Massachusetts Ave., N.W.
Washington, D.C. 20008

34. Embassy of Turkey
2606 23d Street, N.W.
Washington, D.C. 20008

35. Embassy of United Arab Emirates
600 New Hampshire Avenue, N.W.
Washington, D.C. 20037

36. Embassy of Yemen Arab Republic
Suite 860
600 New Hampshire Avenue, N.W.
Washington, D.C. 20037

37. Exxon Corporation
1251 Avenue of Americas
New York, N.Y. 10020

38. Hadassah Film Library
267 West 25th Street
New York, N.Y. 10001

39. Holy Land Center, Inc.
225 East 49th Street
New York, N.Y. 10017

40. Icon and Book Service
John XXIII
2546 Belmont Avenue
Bronx, New York 10458

41. Institute for Palestine Studies
Ashqar Building, Clenenceau Street
Beirut, Lebanon

42. Institute for the Study of Arab
Culture and Learning
P.O. Box 633
Black Bay Annex,
Boston, Massachusetts
Attention: Evelyn Meconi

43. Israel Information Services
11 East 70th Street
New York, N.Y. 10021

44. Jewish Peace Fellowship
Box 271
Nyack, N.Y. 10960

45. Kuwait Airlines
30 Rockerfeller Plaza
New York, N.Y. 10020

46. Middle Eastern Affairs Committee
4005 4th Street, N.W.
Washington, D.C. 20016

National and International Organizations
for Information on the Middle East

47. Middle Eastern Airlines
Executive Offices
680 Fifth Avenue
New York, N.Y. 10020

48. Middle East Institute
1761 N Street, N.W.
Washington, D.C. 20030

49. Middle East Research and
Information Project
P.O. Box 3211
Columbia Heights Station,
Washington, D.C. 20010

50. NAJDA
Box 6051
Albany, California 94706

51. National Association of
Arab Americans
1825 Connecticut Avenue, N.W.
Suite 211
Washington, D.C. 20009

52. Office of Public Information
United Nations, N.Y. 10017

53. Oman Embassy
2342 Massachusetts Avenue, N.W.
Washington, D.C. 20008

54. Palestine Liberation Organization
Cultural Arts Section
Department of Information and
National Guidance
Beirut, P.O.B. 5383

55. Palestine Research Center
606 Sadat Street
Beirut, Lebanon

56. Public Information Office
United Nations, New York 10017

57. Search for Justice and
Equality in Palestine
P.O. Box 53
Waverly, Massachusetts 12179

58. Syrian Airlines
Executive Offices
535 Fifth Avenue
New York, N.Y. 10020

59. Syrian Embassy
Suite 220
600 New Hampshire Avenue, N.W.
Washington, D.C. 20037

60. Texaco Corporation
135 East 42d Street
New York, N.Y. 10017

61. Tourist Counselor
Lebanon Tourist and Information
Office
527 Madison Avenue
New York, N.Y. 10022

62. United Arab Emirates
Suite 740
600 New Hampshire Avenue, N.W.
Washington, D.C. 20037

63. United Nation Mission
Yemen Arab Republic
520 2d Avenue, Apt. 26B
New York, N.Y. 10016 (home)

64. United Nations Relief and Works
Agency Liaison Office
United Nations, New York 10017

65. Yeman Arab
Republic Mission to the United
Nations
211 East 43d Street
New York, N.Y. 10017

KNOWLEDGE AND ATTITUDE SURVEYS

Two instruments were constructed to obtain measures of changes in student knowledge and attitudes: (1) a Minority Groups Attitude Survey and (2) a Middle East/Arab Culture Survey. Because each of these surveys contains items of an attitudinal nature for which there is no correct or incorrect answer, it was determined that no total score would be derived for either survey. Rather, shifts in response patterns on individual items would be examined for statistical significance and compared with shifts on items within the control group. Since each of the several units which were to be field tested contained unique content, the data was aggregated based only on the unit studied and not for the total experimental group.

Each instrument was to be administered on a pre- post-basis to each class and to the control groups. As is evident from the number of students reported in each category in the following tables, classes were not located to field test all the units; only two classes were located to serve as controls; not all classes administered both instruments on a pre- post-basis, and not all students were in attendance to take both pre- and posttests. The data reported is based only on those students who took both the pre- and posttest on the given instrument.

Table I
Number of Students by Course

	Course			
	Immigration	Family	Islam	Control
Minority Attitude Survey	51	47	-	44
Culture Survey	51	47	18	18

For each instrument, changes in response pattern were tested by means of a X^2 test with appropriate adjustments made for small n where necessary. It was decided that any difference at the .10 level would be considered significant and so reported. Tables II and III contain a summary of the levels of significance of shifts in responses determined for each item by group. In the calculation of these levels, the five response categories of strongly agree, agree, undecided, disagree, and strongly disagree were collapsed into three categories of agree, undecided, and disagree. Thus, on each instrument, the comparisons resulted in the use of chi square with two degrees of freedom.

The number of responses and the calculated value of chi square for each group is reported in the appendix.

TABLE II

Pre/Posttest Group Significant Differences on Ten Minority Attitude Questions

Question	Control N=44	Immigration N=51	Family N=47
1	N.S.	N.S.	.05
2	N.S.	N.S.	.05
3	N.S.	N.S.	N.S.
4	N.S.	N.S.	N.S.
5	N.S.	N.S.	.01
6	N.S.	N.S.	N.S.
7	N.S.	N.S.	.10
8	N.S.	N.S.	N.S.
9	N.S.	N.S.	N.S.
10	N.S.	N.S.	N.S.

TABLE III

Pre/Posttest Group Significant Differences on 23 Culture Related Questions

Question	Control N=18	Immigration N=51	Family N=47	Islam N=18
1	N.S.	.01	.01	.01
2	N.S.	N.S.	N.S.	.05
3	N.S.	.01	.01	.10
4	N.S.	N.S.	.10	N.S.
5	N.S.	N.S.	.10	.01
6	N.S.	N.S.	N.S.	N.S.
7	N.S.	N.S.	N.S.	N.S.
8	N.S.	.10	.05	.05
9	N.S.	N.S.	N.S.	N.S.
10	N.S.	.01	.01	.05
11	N.S.	.01	N.S.	N.S.
12	N.S.	.05	N.S.	.05
13	N.S.	.01	.01	.05
14	N.S.	.01	.01	.05
15	N.S.	N.S.	N.S.	.05
16	N.S.	.05	.01	.10
17	N.S.	N.S.	.05	N.S.
18	N.S.	N.S.	.10	N.S.
19	N.S.	N.S.	.05	.05
20	N.S.	N.S.	.01	.05
21	N.S.	N.S.	.05	N.S.
22	N.S.	.01	.01	N.S.
23	N.S.	.01	.05	.10

An examination of the data and, in particular, the lack of any significant changes in the control groups, leads one to accept that external factors; i.e., reports of Mid-East conflicts and oil problems, did not seriously affect the responses of the experimental groups.

The significant changes on the minority attitudes survey reported for the students studying the "Family" unit indicate: a lessening of sterotyping, a greater recognition of minority problems, and a greater realization of minority problems within the community. These changes could well be associated with the fact that a number of Arab members of the community met with these classes as resource persons.

On the culture survey, the significant differences reported in many instances resulted from students who responded "I don't know" on the pretest, moving to an "agree" or "disagree" position on the posttest. The changes, however, are evidence of changes in "content knowledge" or feelings as a result of studying a particular unit.

In all instances, it must be recognized that the fact that only one or two teachers were involved in teaching any of the groups under study, introduces a variable which makes it difficult to assign the responsibility for any change to the program or to the specific teacher.

A final conclusion regarding the affects of these units must be based on a wider more controlled experiment than occurred in this instance.

MINORITY GROUPS ATTITUDE SURVEY

DIRECTIONS

This is an anonymous survey. Do not put your name on the answer sheet. We do need some identification, however, so that you can identify and use this same answer sheet at a later time. In the spaces for name, enter a fictitious name, your social security, or some other date by which you can, at a later time, quickly identify the answer sheet as yours.

Please read each of the survey items carefully. Each makes a statement of fact and then gives an assumption of how "some people" feel about it. On the answer sheet, mark the response which best represents your attitude toward the underlined portion of the item.

Use the following key:

Strongly agree	-	mark A
Agree	-	mark B
Undecided	-	mark C
Disagree	-	mark D
Strongly disagree	-	mark E

Mark your responses in the portion of the answer sheet indicated by your teacher.

MINORITY GROUPS ATTITUDE SURVEY

1. Unemployment figures generally show that certain minority groups have a higher rate of unemployment than other groups in our society. Some people feel that minority group members should be given special consideration in hiring practices because they do not have an equal opportunity in competing for jobs.

   Do you agree or disagree with their point of view?

2. We all know that individuals differ to some extent. Some people feel that there are certain traits which are observed commonly enough that they can be used as helpful guidelines for looking at people generally. For instance, fat people are usually jolly, red-heads are usually tempermental, Americans are open and friendly. Negroes have a good sense of rhythm.

   Do you agree with their point of view that these generalizations make helpful guidelines?

3. Poverty is a critical problem, particularly in our large cities where large numbers of people do not have adequate food, clothing, or housing. Some people feel that the major part of this problem is caused because poor people spend their money on alcohol, narcotics, or luxury items, such as television sets, instead of on necessary items.

   Do you agree or disagree with their point of view?

4. There have been some proved instances of misjudgment or irresponsible behavior on the part of police officers. Some people feel that it would be a mistake to assume that the larger numbers of police officers discriminate against members of minority groups.

   Do you agree or disagree with their point of view?

5. People in the United States vary widely in their attitudes toward members of minority groups. Some people feel that in order to have justice and equal opportunity for all, those public agencies and private businesses which preach or practice discrimination on the basis of nationality, religion, or color should be prevented from doing this by law.

   Do you agree or disagree with their point of view?

6. One of the slogans of many militant groups is "Black Power." Some people feel that this phrase is not a threat to the health, safety, or freedom of white people. This slogan, as they use it, refers primarily to economic and political power.

   Do you agree or disagree with their point of view?

7. Conflicts between racial groups are usually more explosive where large numbers of each group are in frequent, close contact. Some people feel that since Livonia is largely a white community with relatively few people of other races here, we have no racial problem.

   Do you agree or disagree with their point of view?

8. The United States is primarily a white Christian nation. Some people feel that anyone who chooses to live here should expect to accommodate their way of life to our laws and customs. Otherwise, they should go somewhere else.

   Do you agree or disagree with their point of view?

9. Much of the conflict we see in American society centers around the treatment of American Negroes. Some people feel this is true because they are our largest racial group readily identifiable as different from the white majority. These people feel that much of the discrimination which Negroes face has been a similar problem for other groups--American Indians, Chinese Americans, Puerto Ricans, and other nationality groups such as the Irish and Polish.

   Do you agree or disagree with their point of view?

10. There are many problems in the United States resulting from conflicts among racial, religious, or nationality groups. Some people feel that there is little or nothing an individual can do to help the situation.

    Do you agree or disagree with their point of view?

STUDENT SURVEY--MIDDLE EAST/ARAB CULTURE SURVEY

DIRECTIONS

In responding to this survey, use the answer sheet provided by the teacher which you previously used and marked with your own identification, name, or number. Be sure to use your own answer sheet.

The survey is composed of a brief set of statements designed to measure your knowledge of the Middle East and the Arab culture. Please read each of these statements carefully. Each is a statement of fact or feeling about the Middle East or Arab culture. For each statement indicate whether you agree with the statement, disagree with the statement, or don't know whether or not the statement is correct by marking your answer sheet according to the following key:

Agree	-	mark A
Disagree	-	mark B
I don't know	-	mark C

Mark your answers only in the portion of the answer sheet indicated by your teacher.

THE RESPONSE CHOICES FOR EACH ITEM ARE:

(A) Agree
(B) Disagree
(C) I don't know

1. The Five Pillars of Islam are the holy columns in the city of Mecca.

2. The Arabs have provided important contributions to the culture of the Western world.

3. The greatest percentage of Arabs in the Middle East live as nomads.

4. The Arabs who have immigrated to the United States have largely been political refugees.

5. All Arabs have essentially the same "life style."

6. Any ethnic group which immigrates to the United States should immediately adopt the common customs of the people of the United States.

7. An understanding of the Arab culture is of no importance in today's world.

8. All Arab countries contain vast desert wastelands.

9. The Arabs control too much of the present world's economy because of their oil reserves.

10. Only about 1 in 1000 Arabs do not follow Islam as their religion.

11. The terms "Middle East" and "Arab countries" can be used interchangeably.

12. The camel is still the main means of transportation in many Arab countries.

13. The religion of Islam considers itself an extension of the Jewish and Christian tradition.

14. Women of the Arab world are now taking an increasingly active role in the social, cultural and political changes in their countries.

15. Among the large cities in the United States, Detroit has one of the smallest Arab populations.

16. The only important river in the Middle East is the Nile.

17. The Middle East has little or no modern industry.

18. The largest source of industry and wealth in the Middle East today is oil.

19. All Arabs who immigrate to the United States have a common language and religion.

20. Arab families generally function under a more strict moral code than do American families.

21. All the Arab countries are politically united into a single group.

22. Iran, Syria, Israel, Jordan, and Turkey are all countries which are located in the "Middle East."

23. Israel is the only non-Arab country located in the Middle East.

TEACHER EVALUATION FORM FOR ETHNIC HERITAGE MATERIALS

TEACHER _____

UNIT TAUGHT _____

DATES USED _____

COURSE IN WHICH MATERIALS WERE USED _____

I. IN TEACHING THIS UNIT, TO WHAT EXTENT DID YOU FOLLOW THE UNIT AS OUTLINED IN THE TEACHERS' GUIDE?

II. IF YOU MADE ANY DEVIATIONS FROM THE OUTLINE, INDICATE THE TYPE OF DEVIATION, WHY YOU MADE IT, AND WHETHER OR NOT THIS CHANGE IS APPROPRIATE TO BE INCLUDED IN ANY REVISIONS WHICH MIGHT BE MADE IN THIS OUTLINE.

III. WHAT SPECIFIC PROBLEMS DID YOU HAVE WITH RESOURCES FOR TEACHING THIS UNIT? PLEASE COMMENT ON EACH OF THE FOLLOWING:

A. The availability of student reading materials.

B. The reading level and comprehension level of student reading materials.

C. The availability of recommended audio/visual materials.

D. The levels of comprehension and interest of students in the audio/visual materials used.

E. The format of assignments.

F. The teacher directions.

G. The time period suggested for the units.

IV. *DO YOU FEEL THE MODEL FOR BUILDING ETHNIC UNDERSTANDINGS, AS EXEMPLIFIED BY THIS UNIT, COULD BE USED FOR OTHER CULTURES? IF YES, WHAT OTHER CULTURES WOULD YOU SUGGEST FOR WHICH UNITS COULD BE DEVELOPED?*

V. *ARE THE MATERIALS AND APPROACHES DESCRIBED FOR THIS UNIT APPROPRIATE FOR STUDENTS IN GRADES 10-12?*

VI. *TO WHAT EXTENT DID YOU INVOLVE MEMBERS OF THE LOCAL ARAB COMMUNITY IN YOUR TEACHING OF THIS UNIT? (i.e., as panel members, speakers, etc.) Please be specific about numbers and role(s).*

VII. *HOW CONFIDENT OF YOUR OWN KNOWLEDGE OF ARAB CULTURE AND HISTORY DID YOU FEEL PRIOR TO STARTING THE INSTRUCTION OF THIS UNIT?*

VIII. *HAVE YOU HAD ANY WORKSHOPS OR COURSES DIRECTED SPECIFICALLY TO THE STUDY OF ARABS AND THE ARAB CULTURE OTHER THAN THE INITIAL WORKSHOP RELATED TO THE TEACHING OF THESE MATERIALS?*

IX. *DID THE INITIAL WORKSHOP AT WHICH YOU WERE INTRODUCED TO THESE MATERIALS PROVIDE SUFFICIENT BACKGROUND FOR YOU TO USE THE MATERIALS? IF NO, PLEASE EXPLAIN THE SHORTCOMINGS OF THE WORKSHOP.*

X. *WERE THE CONCEPTS AND IDEAS PRESENTED IN THIS SESSION RELEVANT AND APPLICABLE TO YOUR TEACHING OF THIS UNIT?*

XI. *CONSULTANT SERVICES WERE TO BE AVAILABLE FOR TEACHERS FIELD-TESTING THESE UNITS.*

A. *Did you make use of these consultant services? Yes _____ No _____*

B. *If yes, in what manner? (i.e., locating resources, contacting speakers, etc.)*

C. *How satisfactory were the services which were provided?*

D. *If not satisfactory, why not?*

XII. *WHAT ADDITIONAL INSERVICE OR SUPPORT WOULD HAVE BEEN HELPFUL IN YOUR TEACHING OF THIS UNIT?*

XIII. *IN YOUR ESTIMATE:*

A. *What was the level of your students' knowledge of the Arab culture and, in particular, of the content of this specific unit prior to studying the unit?*

B. *What was the level of their knowledge following the completion of the unit?*

C. *Did the study of this unit result in any changes in the students' feelings about Arabs and the Arab culture? State specific examples, if possible.*

AE:jw
Curriculum Dept.
9/20/78
retyped sb/4/79